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THE TRAGEDY OF MAN

As we survey the present world situation both in its social and national aspects and take note of the frantic efforts being made to avert dire evil and to escape destruction, an overwhelming sense of futility is borne in on us. All endeavors to ward off the threatening catastrophe seem to be doomed to utter frustration. Mankind feels helpless and impotent in the presence of the dangers by which it is beset. This inadequacy of our race to cope effectively with evil, however, is not an exclusive experience of our own times, it is rather a universal phenomenon which like a dark shadow has always hung over humanity. Failure in the higher reaches of life is the outstanding characteristic of human history. How often does history tell us of critical moments when the fate of civilization trembled in the balance and mankind despaired of the outcome but when salvation came from a higher power? Were it not for this overruling power again and again intervening in human affairs, mankind would have long since gone down to the most ignominious defeat. Let us draw the proper inferences from this peculiar condition of things.

Man's nature is such that it calls for a higher assistance if it is to come to full fruition. That is the true condition of man. Now the tragedy of man lies in this that while he needs this superior power to uplift him he is always tempted to reject the helping hand and to rely on his own insufficient resources. Like a headstrong child which refuses the guiding and steadying hand of the mother and thus comes to fall, so likewise humanity proudly repelled the supporting hand of Divine assistance and as a consequence came to grief. It is an old history which ever repeats itself. Man's trust in himself, though ever so often it came to naught, has not yet been shattered. He still pins his faith on his own devices and expects wondrous results from science, education, mechanical progress, inventions, diplomacy, legislation, reforms and ambitious programs. In these vain efforts tragedy stalks him at every point.

To mention only one instance: he imagines that increased armaments will secure peace among the nations and it is precisely such precautionary arming that will precipitate the dreaded war with almost fatalistic necessity.

From every one of his inventions grows some new danger; chemistry which ministers to his daily needs likewise supplies him with the most deadly means of destruction. Moral progress does not keep pace with the advance of material science and so it happens that every mechanical invention turns against man.

No one has better and more tersely expressed this profound human tragedy than the Prophet Isaias, who writes as follows: "This day is a day of tribulation and of rebuke and of blasphemy; for the children are to come to birth, and there is not strength to bring forth." (xxxvii, 3) Rationalism and Liberalism will not recognize this fact which, however, is absolutely patent in history. Trusting to his own resources man has failed in the pursuit of truth as well as in the pursuit of the good. He has succeeded in obscuring the most obvious truths and bringing about the most intolerable confusion in the sphere of religion and of morality. That which might have become a blessing he has converted into a veritable curse.

We are at this moment thinking of the invention of the machine and of power production. It is plain that the machine could have showered untold benefits on mankind; it could have freed men from particularly oppressive forms of labor, produced an abundance of goods sufficient to abolish want, increased enormously human leisure and thus contributed to the advance of culture. It has done none of these things; on the contrary, it has enslaved man, unfitted the worker for the finer pursuits of life and created that most absurd condition from which we suffer and which has deorganized our entire economic life, want in the midst of plenty. The machine could have made the lot of all men a happy one, instead of that it has degraded numbers of workers, so that Pius XI felt himself compelled to pen this awful indictment of modern industrial conditions: "And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an instrument of strange perversion: for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded." (*Quadragesimo Anno*)

For many the work which they perform in the service of the machine has become so meaningless and insignificant on account of over-

specialization that it can no longer be a medium of self expression and an outlet for man's natural creative instincts and so is robbed of all joy. Here we have a striking instance of how in the hands of man everything can be perverted. We certainly can imagine no situation more tragic; we advisedly say tragic and not fatal because man has it in his power to remedy the evil, if he would only give up that false notion that he needs no help from a Higher Being, ever ready to come to his assistance and to supply what is wanting in him.

Unless illumined by the light of faith, reason becomes a very unsafe guide, especially in matters pertaining to social morality. As evidence for this assertion we mention the theories of liberal economy, the arguments advanced for birth control and the ardent and in many cases sincere defense of *laissez faire*. Rationalization enters into the subject of social justice if the clear light of faith does not dispel the shadows. The situation is aggravated when the question of application of principles arises; each one then finds excellent reasons not to extend the principle to his own case. Only thus is it possible that so many Catholics persistently evade the dictates of social justice. We take it that darkness of intellect is the cause of this attitude. The right of private ownership is distorted in a manner that it covers the worst practices of dishonesty. So the Holy Father laments: "It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ . . . Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the working man of his just salary and his social rights?" (*Divini Redemptoris*) Assent to the general principles of social justice is not enough; the crucial question arises when we are confronted by the practical application of the general law in our own particular case. Then it often appears that our loud acclaim for the Papal Encyclicals does not amount to more than mere lip service.

A new difficulty arises in the province of actual practice. Social justice consistently put into effect taxes man's good will to no small degree. The reconstruction of the social order to harmonize with the dictates of justice presupposes in men many moral qualities, sentiments of charity and the spirit of sacrifice. Even if man sees the desirability of social justice, the beauty of human brotherhood and the ultimate advantages of a just economic order, he will lack the moral power to build up such an order unless he is supported by Christianity and the inspiration and the abundant graces which it gives. The moral ideal undoubtedly has its attraction for man and appeals to his better self but his own moral powers unsupported by Divine help fall short of accomplish-

ment. He may stretch as much as he likes he will not be able to measure up to the ideal.

Power must flow into man from a higher world. Benjamin Kidd argues that no rational motive is strong enough to inspire altruistic conduct and that society, therefore, must be based on faith. (Social Evolution) Dr. Lionel Spencer Thornton argues in a similar strain and writes: "So far the purpose of this discussion has been to show that in the search for the foundations of conduct one is driven from the natural to the supernatural. This is not to be construed as meaning that the natural order is in itself bad, but rather that it is imperfect and incomplete. . . The appearance of the natural man is like a plant unable to bear the weight of its own wild growth, trailing upon the ground, and needing something strong and stable to support it." (Conduct and the Supernatural)

Natural morality breaks down, as experience teaches, in the field of individual conduct, and hence is bound to fail completely in the province of social conduct, for the simple reason that the demands of social duty are of a more exacting character than those relating to private life. It is on that account that after having in detail set forth his program of social reform the Holy Father declares the futility of attempting any worth while social restoration without a simultaneous religious regeneration. A social reform that does not also involve a personal reform is merely a change of external conditions and, therefore, really does not improve matters. External reform makes everything dependent on things, on technique, on outward arrangements and these do not go deep enough. Such external reform, which does not touch the inner spiritual personality of man, moves either in the direction of Fascism or Communism. Real reform has to penetrate into the depths of the soul and eradicate the last vestiges of Mammonism. F. W. Foerster remarks that many who attack Mammonism in others most ferociously have themselves succumbed to its subtle and insidious influence. (Christentum und Klassenkampf) Not all would-be social reformers are honest with themselves, though they may be honest enough with others.

That of social reform is no easy task. It takes on ever growing dimensions. It means in the last analysis a reform of life, a reform of man. It requires moral forces that are capable of touching the deepest springs of human activity. It calls for an inspiration that must be kindled by faith and grace. Well says Pius XI: "If we examine matters diligently and thoroughly we shall perceive clearly that this longed for social reconstruction must be preceded by a profound renewal of the Christian spirit." Without the counter attraction of another world, the fascination of things earthly will prove irresistible.

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TOWARD A CONSUMERS ECONOMY

II.

Why Capitalism Fails To Function To Capacity

AMPLE credit can be given to capitalism for everything it has accomplished, and yet we can realize that capitalism has such fundamental defects it cannot possibly solve the problem of providing a job for everyone at a living wage. It is true that capitalism is the only system that has actually proved its ability to produce over a long period of years enough to afford everyone of a large population a sufficiency. This *ability* can be granted, although capitalism has never used it fully. Capitalism's capacity to produce does not function completely. At no time under capitalism has everyone had enough, and for at least a third of the time, owing to industrial depressions, a large proportion of the people has had very much less than enough. Hence it is worth inquiring whether co-operatives may not be able to keep the advantages of capitalism and eliminate its defects, that is, enable our industrial plant to function continuously at capacity and distribute the product in such a way that everyone will have enough.

Fundamentally the reason why capitalism cannot use the full capacity of its plant is that it cannot sell at a profit all that it can produce. On a superficial view, one might think that since all sale and purchase is ultimately an exchange of goods or services, if more is produced then more will be exchanged; that production and purchase will always and necessarily be in equilibrium. But the simple process of A producing goods or services to exchange for the goods or services produced by B is seriously complicated by the fact that the medium of exchange is money. And if a small proportion of the people through rent, interest, or profits get more money than they need and which they do not wish to spend in purchasing goods whose sale can only be accomplished by this purchasing power being expended for them, then there will be no sale for those goods. If this small proportion of the people hoard a certain part of their income, or if they invest \$10,000,000,000 of their income in expanding production when from a national standpoint only \$4,000,000,000 is needed in that way, then the balance between production and consumption will be disturbed.

On the other hand, if the advantages of capitalism are kept—large aggregations of capital through joint stock companies, corporate management devoting large sums to research, mass production through power machinery, all modern technological improvements—but the proceeds of industry are distributed in such a way as to give to everyone enough to avoid poverty, then production and consumption can be balanced, and the possibility of plenty in-

herent in contemporary power machinery will inure to the benefit of all. Co-operatives can do this, because co-operatives would replace a system of mass production for profit directed by producers by a system of mass production for utility directed by consumers.

Assume Co-operatives Were Universal

This may seem like a big result to come from a simple change in the directors of industry—from producers to consumers—but the validity of the claim can be tested by imagining what would happen if co-operatives became actually universal.

First of all, they would automatically eliminate profits and, to a large extent, absentee stock ownership. Consequently, everything taken in by the co-operatives, over and above what is paid for goods bought from outside, would be distributed in the local community as wages, interest on stock, patronage refunds—nearly all of which will be spent in the local community. Now contrast this with a chain store whose headquarters are in New York or Chicago. Very likely the chain store will pay smaller wages locally than will the co-operative, it will pay dividends to stockholders who probably, or at least possibly, all live elsewhere and those dividends may represent more than the 5% or 6% paid by the co-operative, because in all likelihood some of the chain store stock will not imply actual capital. In addition, these same absentee stockholders of the chain store will receive the profits, if any.

The co-operative will be distributing interest and patronage refunds more widely among local people than does the chain store among absentees, and this purchasing power will circulate again locally. On the other hand, the chain store is taking interest and profits from the local people to pour them into the lap of a few rich absentee owners, who will circulate none of it locally, and who already have so much (some of them) that they cannot spend it all even in the most conspicuous waste and luxurious living. And since the total national income is limited, if a few families receive much more than they need, then great numbers will receive less than they need. Finally we arrive at the situation where 3.3% of the people receive 36% of the income.

Secondly, in co-operatives interest is limited and ownership is diffused. Some co-operatives limit the number of shares of stock an individual may own, and require that the owner should live in the territory served by the co-operative. If he moves away, he is compelled to sell his stock. And since each patron's refunds are retained till they amount to the price of one share, ownership must be widely diffused if there are many patrons. Moreover, interest is paid only on actual capital. There is no way in the genuine Rochdale co-operative for an insider to receive stock that is merely water, and so for

profits to be disguised as interest, or for the rate of interest to be higher than appears. If consumers co-operatives embraced the whole of industry, then all profits (or what would be profits under capitalism) and nearly all interest would be distributed among the population as a whole—though not equally—since all are consumers and consumers would be the ultimate recipients.

Thirdly, in so far as co-operatives owned the land on which their stores or factories were located (and if co-operatives were universal they would ultimately own all such land), what under capitalism would go to absentee landowners as rent would be passed on to the consumers in patronage refunds. For rent would no longer be an expense to the business, and so the refund would be higher. Hence rent would cease to be an element making for such unequal distribution as to unbalance production and consumption. The terminus of the co-operative movement would be that the actual users, whether for business or domestic purposes, would be the owners. There would be no absentee landlords.

Perpetuity Of Rent And Interest Under Capitalism

Suppose for instance that a co-operative owns the site on which it does business, the rental of which site would be \$60,000 a year. The co-operative is freed from what otherwise would be an expense to the business to be met out of the price charged purchasers of its goods, and consequently its prices can be lower or its refunds greater. In the case of a capitalistic corporation buying the land for a capitalized value of a \$60,000 rental, this sum (say \$600,000) would be considered invested capital and would represent 6,000 shares of stock with a par value of \$100 per share on which it would aim to pay 6% a year; or a subsidiary real estate corporation would be formed to hold the property and receive the rent. The business would still have the expense, either as rent or as interest, of \$60,000 a year, and consequently the patrons would gain nothing through reduced prices, although the few stockholders would gain.

But if a co-operative had accumulated \$600,000 by withholding what would otherwise have been refunded to its patrons, this would not represent any additional stock, and hence no additional interest would be paid to any stockholders. Nor would a subsidiary corporation be formed to hold the real estate and receive the rent, thus perpetuating the charge upon the business. Savings in expenses by not having to include \$60,000 rent in future would be distributed as patronage refunds to the patrons of the co-operative—the consumers.

Under the capitalistic system, on the other hand, consumers, the purchasers of the corporation's products, originally pay a price which

allows the corporation to accumulate a sufficient surplus to save \$60,000 in rent by buying the land, and then continue to pay a price enabling the corporation to meet \$60,000 a year in increased dividends to the stockholders. The stockholders gain by an increased income, but the consumers gain nothing.

And although in the co-operative system the patrons and the stockholders are largely the same individuals, it is well to have their functions separated in the process of distribution. If a saving of \$60,000 a year in rent is effected, as stockholders in a co-operative they receive no more than previously for their stock; but as consumers they may receive a greater patronage refund or a lower original price on the goods they buy. It is partly because in the capitalistic system interest is assumed to go on forever that it has been impossible to distribute to society as a whole the benefits that could come from the wonderful advances of modern technology.

It is difficult to see how any legislative tinkering can keep capitalism and yet eliminate this underlying assumption of so many capitalists. At least no effort has been made to do so. No laws propose to do what co-operatives in their sphere have done quietly without legislation to solve this problem—that is, make the stockholders identical with patrons and drastically limit the rate of interest paid to them as stockholders by keeping all water out of stock.

Vital Difference Between Capitalism And Co-operatives

The vital difference between capitalism and co-operatives can be brought out by the following example. A capitalistic corporation, say the Waverly Orchard Co., owns an apple orchard in New York State. Because weather conditions are especially favorable in that section during a particular season, it gathers an exceptionally large crop of first class fruit, and because the apple crop is short in other sections the price is maintained for its product. The resulting gain goes to the few owners of the corporation.

Adjoining the Waverly Orchard Co. is an orchard equal in size and quality owned by a wholesale co-operative. Naturally it gathers as large a crop as does the Waverly Orchard Co. But the resulting gain does not accrue to a few stockholders, but to all the patrons of the consumer co-operatives which own the wholesale co-operative. Nor is this example vitiated by the fact that in poor years the stockholders of the capitalistic corporation might have to shoulder a loss, for the patrons of the co-operatives might have to do the same through reduced patronage dividends.

(To be continued)

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THE TACTICS OF LABOR IN MEXICO

IN mid-July of 1934 a dispute between long-shoremen and employers in San Francisco precipitated a general strike. After a few tense days it collapsed, and not least among the causes for its failure was the strikers' publicly expressed unconcern over the plight of the disinterested inhabitants of the city. The notorious Harry Bridges, the moving spirit of the strike, when asked what he would do about the suffering of innocent people and the threatened shortage of food, was reported as answering in words like these: "We will take care of our people; to hell with the rest of them!" The immediate effect was that public opinion lined up solidly and vigorously against the strikers, and shortly the strike was broken.

It is our fond belief that here in the United States the force of public opinion will always be so great and so powerful as to make itself heard and heeded in any case such as the above. In Mexico, however, labor has for several years consistently maintained this attitude of arrogance, and has even gone farther. Yet up to this moment labor is supreme in our neighboring republic to the south, despite the fact that it violates and defies the public conscience and the public will. The answer of course is that labor in Mexico has been practically a branch of the radical Governments which, though representing a tiny minority of the people, have been able to perpetuate themselves in power through armed force.

As recent Mexican administrations have become successively more radical and in many ways communistic, labor has followed suit. In fact, since about 1933 it has done much more. It has moved to the left far more rapidly than the Government and has forced the latter to chart a dizzy course in the same direction. In its mad drive toward a complete proletarian triumph, labor has evinced a determination to go to any extreme. Many of its tactics are completely abominable to a great proportion of the people in that country as well as in our own.

There occurred recently an event admirably illustrative of the tactics of Mexican labor, as well as its contempt for law, order, and public opinion. In Monterey, chief industrial city of the nation, the Confederation of Mexican Workers (CTM) decided to close a certain factory without first announcing the strike in the way prescribed by the labor law of the country. This CTM, lorded over by Vicente Lombardo Toledano, is easily the most potent group of workers in Mexico. The CTM representatives proceeded, therefore, to nail to the doors of said plant the red and black flags which denote that a strike is in progress against the place so decorated. The owner of the factory, a Señor Dominguez, tried to put a stop to this illegal act and was met by a volley of shots from the gun of a certain Contreras, one of the CTM delegates. Dominguez was not injured, but sub-

sequently Contreras was apprehended and charged with attempted homicide. Now comes the edifying part of the story. The CTM threatened a general strike if Contreras was not immediately released. The judge offered to grant him freedom under bail, but the CTM demanded absolute freedom. When this was denied, it ordered all its workers out on strike, completely paralyzing everything, even public services. After six hours of this the judge capitulated, Contreras was freed, and work was resumed in the city. With the CTM thus employing the strike as a weapon for any purpose, even that of shielding its own criminals, the law obviously means nothing and anarchy is but a step away.

Unfortunately, the incident cited is not an isolated case. Similar ones have occurred in the past and are still taking place. The electric strike in Mexico City in the summer of 1936 was a notable example, comparable to the San Francisco episode already mentioned, of labor's indifference to the suffering its strikes may cause the public. This strike, which was permitted to continue for some ten days, caused intense suffering among the people in the poorer sections of the city and particularly among the families of the workers themselves. But President Cárdenas, who was then aiding and abetting labor more than at present, conveniently hid himself in a remote part of the country and refused to initiate or to participate in negotiations aimed at a settlement of the dispute. And in the end labor won out, as it almost invariably does in Mexico.

Moving back into 1938, we discover other instances of labor's arrogance and abnormal influence in national affairs. On July 16th Toledano, smarting under numerous attacks upon him by the independent press of the capital, delivered an inflammatory, intemperate discourse before his CTM, accusing the press of being reactionary, Fascist, hypocritical, malevolent, etc. He concluded by "authorizing" the CTM to take "what measures it may think necessary" against the offending papers. The first of these measures was to be a boycott, in which the CTM would not buy, advertise in, or read the contaminated sheets. Another measure, meant to intimidate the press, called for demonstrations involving thousands of the laborers in front of the buildings of the newspapers and magazines. No doubt Toledano secretly hoped that such demonstrations would get out of hand and wind up with the workers sacking and wrecking the plants, something which did occur in at least one instance.

Another campaign of Toledano's which bore more fruit than that against the press was one which saw him force the so-called Congress into passing a bill granting to all Federal employees the right to join a labor union and the right to strike against the Government. To the credit of the Congress, be it said that it offered very stubborn resistance for a great while be-

fore finally yielding. The real significance of this labor victory is that Toledano, once he has forced the State employees into his ranks, will be in a position to disrupt the Government and precipitate chaos by forcing a walkout of all these workers.

These incidents and others indicate the extremes to which labor has gone in Mexico. True, it has in many cases succeeded in improving working conditions. But while some of the gains achieved have been laudable, the violent means frequently employed have led to worse situations of a different sort. For instance, a breach has been created between labor and capital that will be most difficult to bridge in the near future, since so much bitterness has been engendered on both sides. Also, and much more alarming, labor has lost all sense of proportion and balance. Having tasted blood, it finds itself with an insatiable desire for more. It insists upon utterly absurd claims, as in the oil strike of 1936 when, among other preposterous demands, was included one of an annual all-expenses-paid vacation for the worker and his family to any part of the world!

Worse yet, labor has not contented itself with the fight for better working conditions and increased wages. Its tentacles now extend into every phase of national activity. We have seen how it forces Congress to pass its bills, how it strives to dominate the press, how it intimidates the courts of justice. In the reorganization last spring of the official (and to all practical intents the only) political party, Toledano strong-armed his candidate, Luis I. Rodriguez, into the presidency of the body, and then forced the new party to demand militantly that the hated socialistic educational system be universally applied. Each of the few faint indications on the part of Cárdenas that he is willing to ease up slightly on the application of some of the anti-religious laws has invariably met with intense antagonism on the part of labor. A labor army of over 100,000 men has been formed, equipped, and trained. Anyone or anything daring to oppose labor is automatically labeled Fascist, reactionary, imperialistic, etc.

The control exercised by labor over the workers is practically absolute. In order to get almost any job at all, the worker must belong to one of the unions. Through an "exclusive clause" in all contracts signed by the unions and employers, the latter are forced to discharge any worker expelled from his union. And expulsion from one union is tantamount to exclusion from all others in the country.

The power wielded by labor over employers is almost as great. The legality of every strike must be decided by a Federal Board. Records show that it casts a mantle of legality over 95 percent of all the countless strikes that are declared. Once the strike is thus legalized, the labor law of the land decrees that the employer

must pay his workers full wages, as well as all expenses of the strike, for whatever period of time the strike may endure.

In a word, then, labor really rules Mexico at the present moment. Cárdenas is still the No. 1 man of the country, especially with the rural regions, but Toledano and his CTM exercise an abnormal and dangerous influence, frequently for evil, upon the administration. Cárdenas has from the beginning been a labor president, and labor has been his strongest support. For a time they worked hand in hand with perfect harmony, carrying out jointly-arranged plans for various objectives. In the last year or so, however, labor has gotten somewhat out of hand, driving Cárdenas farther to the left than he sometimes would care to go and on occasions cutting loose from him entirely to seek unpatriotic and illegal ends. It may be that the president and the labor leader have reached the parting of the ways. Many observers think so. If a struggle between these two develops and Toledano triumphs, the work of destruction of the soviet-minded radicals will be complete and unfortunate Mexico will plumb the absolute depths of national shame and despair.

In the meantime labor, by its greed and its ruthless methods, has alienated the bulk of the populace outside its own ranks, in which are numbered at the most probably not more than 1,500,000 of the nation's 17,000,000 inhabitants. The labor cause as it is now being waged is a cause without popular support. As far as the people are concerned, labor in Mexico has committed suicide. The irony and the pathos of it all is that, despite the unhappy condition of the country, labor is none the less supreme, and the people are powerless.

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At the moment Communism appears to be in eclipse. A doctrine of violence, it must have force on its side or it is nothing. It appealed to the sword in Spain and it has there perished by the sword. The total incapacity of Russia, in a military sense, against Germany and Japan, has disillusioned the opportunists who were siding with Communism, and the purges in Russia have disillusioned the more honest idealists who believed in Communism.

If Franco had not won in Spain we can be almost certain that there would have been a Communist revolution and civil war in France and, probably, in Great Britain also. But now there need be no fear of an immediate Communist menace unless there is a World War. However, the genuine revolutionary Communists will continue in their underworld, waiting like vultures till they can feed on corpses.

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Toronto

A PROOF OF CAPITALISTIC INCAPACITY

THE exponents of the capitalistic system are affected at present by the very sins and weaknesses which, a hundred years ago, exposed the Bourbons and other royal houses of Europe to the attacks of the protagonists of rising Liberalism. Before all, they have proven incapable of producing even a single individual competent to cope with the result of a catastrophe which to avoid they evidently lacked the foresight and good common sense. It is also evident that the financial autocrats of our days have profited as little from the terrible events of the past twenty-five years as did the royalty referred to from those brought on by the 14th of July, 1789.

Once Napoleon had been safely put away on the island of St. Helena in 1815, they thought it possible to continue the principles and practices of royal absolutism. All of their efforts were bent in this direction, although the numerous abuses attached to a discredited system of government so loudly called for reforms. But no heed was paid to the just demands of a political and economic nature even when advanced by men of discretion and vision. There were always ministers willing to carry out the reactionary intentions of their masters. Far from realizing it to be the duty of public authority to protect the members of the new working class, as well as artisans and farmers, against exploitation by the new money power, the royal houses sought safety in coming to terms with Liberalism and its exponents. The House of Savoy, to instance an example of this kind, rode into power under the leadership of Cavour with the consequence that today the King of Italy is a mere puppet in the hands of a régime inimical to liberal doctrines and the liberal State.

At present history is repeating itself. The very class, consisting of enterprisers and financiers, responsible for the chaotic state of affairs which for the first time in history has involved all mankind in an economic tragedy of such vast magnitude as that attained by the Great Depression, is moved by a single thought and ambition: to continue the system which is so well adapted to their own selfish interests. And this in face of the most shameful acknowledgment of incapacity to govern, a fact well known to history. For govern this class did in spite of the Rousseauvian fiction of the *volonté generale*, the deified mass will.

A class, whose representatives stand helplessly by, although repeatedly faced with the astounding phenomenon of what is falsely called "over-production" while the world over millions go hungry, is exactly as untrustworthy as were the Bourbons a hundred years ago, to use the name of the particular royal family which has enriched the American vocabulary

with an obnoxious term.¹⁾ And according to information from all parts of the globe, the problem referred to refuses to subside. Writing in the *Southern Cross*, of Cape Town, Msgr. Colgan says:

"The world is 'threatened' once again with the menace of a bumper wheat harvest, which will cause a glut in the market. This is regarded, in our topsyturvy world, as a serious evil, because although today we have the most marvelous and efficient means of transportation that this world has ever seen, the problem of properly distributing this huge surplus (a surplus in the economic sense only, since millions of human beings will still be underfed) seems to be beyond human ingenuity."

But is the task really "beyond human ingenuity"? We believe not; it is merely beyond the capability of human greed and folly to devise the means to feed both the starving and the undernourished with the products of a bountiful nature. Every Christian conscience must revolt at a condition of affairs responsible for the following satire:

"This year the harvest's almost double;
Our barns burst with great shocks of wheat—
So half the world will live on stubble,
Because there's far too much to eat."

F. P. K.

WARDER'S REVIEW

Sick of Soul

A RECENT issue of the official party organ, *The Democratic Digest*, contains among other "Headlines from Headliners" the following opinion attributed to Mr. James A. Farley:

"President Roosevelt has dedicated himself to the colossal task of putting the *mechanism of Democracy* [italics ours] in order and in every nation where Democracy still lives he is hailed by the masses as the greatest and most sagacious democratic leader of his age."

It were fortunate were it really only the "mechanism of Democracy" needs be put in order. It is the very soul of Democracy is ill, because it has been betrayed and made to serve a heartless power, Capital, that Moloch of modern times. Democracy looked idly on while the monster fed on the flesh and blood of the toiling masses, laboring on the land, or in factories, mines, and offices. The sweat of the worker's brow, sacred symbol of compliance with the law of God, was by clever conjurors transformed into profit, irrespective of the demands of Justice and Charity. Every artifice was resorted to in order that Capital might batten on the unearned increment, as it does even today.

Her soul becoming atrophied by false doctrines, Democracy stood by listlessly. It is this condition must be relieved: renew the soul of Democracy and putting in order the "mechanism of Democracy" will not prove a "colossal task" at all.

1) Webster: "a ruler or politician who clings obstinately to ideas adapted to past conditions."

American Gapeseed

SINCE the pistoled policeman has come to be the rule in our country, the average American takes the wearing of the exposed gat for granted. No thought is given the question whether the necessity that demands the observance of this custom by the police does not reflect on our institutions and morals.

There is food for thought in the following statement we have strained from the melange: "Windsor Wind-up," published in the *Goldfish Bowl*, of Washington. The writer, evidently one of the "American scribes on the royal pilot train," observes inter alia:

"Though London papers accepted without question cabled reports that Their Majesties were greeted on the American side of the border by crowds singing 'God Save the King' in swingtime, it is a fact that the foreign pencil-pushers were mystified at some sights on the American side. Members of the royal party even commented that it was not until they crossed the border that they saw so many guns. And the King, it is said, expressed wonderment when he glimpsed a railway mailman toting an automatic, whereas the Royal Canadian coppers were armed with riding crops only."¹)

It won't do to put the blame for the condition observed by the royal party on our large and desperate criminal population. Whose responsibility are our criminals? Let us hear what Dr. Amos Osborne Squire, former chief physician, Sing Sing Prison, N. Y., has to say on the subject:

"Intimate contact with twenty thousand prisoners and an exhaustive study of their case history has convinced me that men and women are not born criminally-minded but are made so through force of circumstances. I agree with the theory that moral weakness transmitted from generation to generation may lead to delinquency and ultimately to crime, but *criminals do not breed criminals*."²)

It would seem, therefore, our Nation has the criminals it deserves.

From Unrestraint to Restriction

THE right to move about freely within the boundaries of one's country or even across frontiers, expressed so trenchantly by the German term "Freizügigkeit," was one of the emanations of liberty in the 19th century of which Liberals made much. Their descendants, although they may still call themselves Liberals and even Progressives, no longer trust the power to which the doctrinaires of not so long ago attributed the faculty to regulate automatically economic affairs and what not in a manner beneficial to public and private welfare. Hence, even the democracies have established not merely tariff barriers but in addition long ago began to place obstacles at least in the way of men seeking to enter a country as immi-

grants. More consistent than the democracies, Russia barricades its frontiers not merely against those on the outside, but from the inside as well, with the intention of preventing both ingress and egress. Italy and Germany, on the other hand, on occasion have demanded of nationals they should return to their native land, and welcome them when they do so voluntarily.

Our neighboring republic, Mexico, likewise has adopted this policy. According to information obtained from a Mexican source, the estate La Sautena, in the State of Tamaulipas, is to be colonized with repatriated Mexicans. The article further states:

"The repatriation of a great number of Mexican citizens who for many years have been residents of the U. S. is receiving very serious consideration. A ten year experience has shown that it is not possible to meet this problem without a previous preparation. We aim to insure a livelihood for our repatriated citizens and to employ them in work contributory to the industrial and agricultural development of the country."

A policy of this kind is far more commendable than the one adopted quite generally by European States in the 19th century, to send the poor across the water, indifferent to what might befall them either on the way or after their arrival in a foreign land, even in the wilderness.

A Fundamental of Democracy

LOCAL self-government is undoubtedly a *sine qua non* of true Democracy. The Spaniards, whose colonial policy has been attacked so frequently—remembering perhaps self-government in the communes of the mother country—granted the Pueblo Indians of New Mexico the right to conduct their village affairs. And the right the Spaniards conceded to them is enjoyed by these Indians to this day.

It is *El Palacio*, published by the School of American Research, etc., at Santa Fe, reports in the first issue of the present year:

"Seventeen Pueblo Indian groups in New Mexico are installing annual officers this month, with ceremonial transfer of historic canes from old officers to the new. The officers usually include a governor, lieutenant governor, war chiefs and interpreter. The war chief in modern times is apt to have no more weighty worries than keeping order on public occasions."¹)

According to the same source, "the Pueblo political governments were organized in the days when Spaniards came into New Mexico and were at a loss to deal with the Indians' secret societies and priestly officials. The Pueblo groups adopted a system of governors and councils but continued to keep their secret society chiefs and religious officials dominant in various occult matters." In addition it is said the Pueblos had maintained their governments throughout the period—this is significant—"when the United States endeavored to break down Indian tribal systems; and under the

¹) Loc. cit., June-July, 1939, p. 3. The *Goldfish Bowl* is published by the National Press Club at Wash., D. C.

²) Criminals are not born, etc. in "Two Stories," a pamphlet. No date or city, pp. 1-2.

¹) Loc. cit., p. 20.

present policy of encouraging Indians to manage their own local affairs, the Pueblo governments are strengthened." Pueblo officers, when installed, receive as tokens of office two canes bestowed by the Spanish crown long ago, and a silver-headed cane bestowed by President Lincoln about 1863.

Possibly these Pueblo governments may continue to function even after local self-government in white communities of our country, so well represented in the colonial period by the New England town meeting, may have succumbed to the influence of centralization of power promoted by the Federal Government.

Brownson, an Early American Social Thinker

NEGLECTED by his own, Orestes Brownson is now presented to the readers of *Science and Society—A Marxian Quarterly* as an exponent of early American democratic theory. Having evidently delved deep into the volumes of the *Boston and Brownson's Quarterly Review*, and those of the *Democratic Review*, Helen S. Mims discusses the meaning of the sign posts on the road Brownson travelled from the beginning of his career "as a propagandist for the first tentative working class movement that emerged simultaneously with Jacksonism" until his entry into the Catholic Church. From which time on, as the author asserts, "in the name of the same philosophy that took him to Catholicism he was defending against the apostles of majority rule the prior sanctity of the written constitution."

The extremely enlightening and provocative article renders Brownson's memory the service of establishing him in the position of one of America's earliest critics of the emerging capitalistic society. "Throughout the critical period of the thirties," Helen S. Mims writes, "he feverishly explored the sources of European socialism, and speculated upon their significance in the American context. By 1840 he felt prepared to offer a comprehensive analysis of the inadequacy of the Jeffersonian tenets to accomplish Jeffersonian ends; and along with his critique of American institutions he presented a suggestion for some kind of socialized control of national capital."¹)

However one may disagree with some of the opinions expressed by the author, the thirty pages devoted to her subject constitute a highly important contribution to our knowledge of the political and social thought of one whose publications (the *Reviews* referred to) "had failed to prevent his contemporaries from misunderstanding him and later Americans from forgetting him." And this despite the opinion expressed by Helen S. Mims that "the main value of Brownson's writings lies not in the accuracy of his diagnosis of the class struggle,

nor in the extent to which he foreshadowed later and more scientific diagnosis. It lies rather in the application he made of it to American conditions, and the deductions he drew as to the future of American democracy."²)

While underscoring Helen S. Mims' remark that Brownson "has more than a casual importance for the generation of 1940," let us suggest to Catholics their obligation to have reprinted his works, the plates of which have fortunately remained in the possession of his family. The first edition is out of print and many libraries lack a set of Brownson's writings. While a critical edition may be out of the question at the present time, a reprint of his collected works should be possible because it is necessary.

A False Policy of 'Bleeding'

A MONOGRAPH on "Public and Private Property in Great Britain," by H. Campion, is editorially discussed at some length by *The Economist*. Having noted the growth of public property, the article declares the *benefits* of property to have been more greatly extended than the rights of property. The following sentence is meant to offer proof of this contention:

"Death duties, which bring in 70 to 80 million pounds a year, tend to spread the advantages of ownership over the community. Income and surtax, which takes two-fifth of the total of all incomes over 2000 pounds a year, restrain the heaping up of fortunes."

Such is the attitude of Liberalism faced by the dire necessity of taxing capitalists "until it hurts." But it is certainly a crude, expensive, and wasteful method of re-distributing property. The more desirable way would be not to restrain the heaping up of fortunes by methods such as those referred to, but to prevent capital from arrogating to itself what it should not be privileged to acquire. To extract from a leach the blood with which it has gorged itself after it has caused anemia in its victim, with the intention of benefiting the latter, would certainly be accounted a strange procedure.

The fact that in 1936 at least one-fifth of all householders in England owned or were buying the houses they lived in, is accounted by the author of the editorial a happy symptom. Equally so that no less than one-third of the adult population (over 25 years of age) have property worth more than a hundred pounds. "Yet even when all these tendencies toward equality are added together," the editorial admits, "the chief characteristic of the society we live in is its *tremendous inequalities*" (italics ours). Eventually Mr. Campion, author of the book under consideration, is called on to declare: "The inequality of the distribution of pri-

¹) Loc. cit., Spring, 1939, p. 168.

²) Ibid., p. 185.

vate property is perhaps the most important factor producing inequality of incomes."¹⁾

True to the popular folly, current also in our country, that the acquisitiveness of capital must not be disturbed while the process of profiteering is active, the editorial concludes:

"In the future, as in the past, it will be the tax gatherer who will be most capable of helping the social service administrator to bring the community nearer to greater equality."

Thus public relief, the dole and sundry other means of providing for the mass, are declared necessary institutions in modern democracy. This very thing, tried in ancient Rome, failed, and in the end recourse was had repeatedly to confiscation of wealth with the intention of accomplishing what the remedy acceptable to *The Economist* had proven incapable of attaining.

CONTEMPORARY OPINION

There is much confused thinking at present in regard to local administration of public welfare in the United States. The Christian wants to adhere to the principles and practices of neighborly service in dealing with the underprivileged . . . There is a touch in this neighborly service that government cannot give. There is a kindness, a sympathy, an understanding that religion alone can bring. There should be no thought of abandoning this spirit of neighborly service in the administration of public welfare. Local government must continue to be charged with the administration of certain forms of public welfare, and first among these we should place the care of children away from their own homes. For more than 100 years this has been the basic interest of private social work in this country. It is a type of work in which private social work has been closely identified with government. There are also certain types of family problems in the meeting of which participation of private agencies is most essential. Service and relief for sick families can be administered much more effectively on a local than on a state basis.

*Catholic Charities Review*²⁾

When Cardinal Hinsley, Archbishop of Westminster, said recently that he wished he could "simply dismantle" the Press and silence "wild statesmen orators" he indicated one of the greatest threats to the peace of the world. The so-called free Press has done as much harm to that mutual understanding between the nations, without which there can be no lasting peace, as the State-controlled Press of the dictator countries. It is six of one or half-a-dozen of the other whether the Press is controlled by a dictator or national prejudice. Spain will be for many generations to come the example par ex-

cellence of the irreparable harm which can be done by a Press blinded by prejudice or racial dislike. We use the word "irreparable" on purpose.

We believe that history will speak of the really great leaders of our days as the men who had the courage to hurl themselves against the stampede of a nation. The Press can start the stampede but it cannot stop it; it can light a fire, but it cannot put it out. It can, like the "wild statesmen orators," play on the emotion and ignorance of the masses and nullify the efforts of real statesmen to save the world from disaster. It is part of the policy of the great dailies never to admit their mistakes (how often have they been proved wrong during the past six months!), and they grow indignant if it is suggested their devotion to Truth is tainted by prejudice or commercialism. Yet, it would be a good thing for the world if in these days of fearful crises someone had the courage to "dismantle the Press."

RT. REV. MSGR. COLGAN
in *The Southern Cross*

So complicated has our economic system become, a system in which the Maine farmer buys lumber for his barn that is cut in Oregon and the Oregon farmer buys lumber for his barn that is cut in Maine, that if we try to begin at the top we shall find clear analysis impossible. Is the real problem after all so complicated? Isn't it simply the need and desire of the individual unemployed to earn his living? Because he has been taught no differently he assumes that this means getting a job and so far most of our approach in the fight against unemployment has been based on attempts to find or primarily to create jobs, often at useless labor or at least non-productive labor. With the present size of our relief rolls and our WPA no one dare claim that we have succeeded. We have saved people from starving to death but the problem of unemployment is just as urgent as when we started.

. . . During the depression a few people did manage to keep of the relief rolls by setting themselves up as independent craftsmen, as carpenters, handy-men, printers, etc. Others managed to secure small farms before their resources had vanished, others cultivated vacant lots and areas on the outskirts of the cities and town. And most of this activity was carried on without any sort of government help. Where the authorities aided with free seed and competent instruction the results were phenomenal. True, so long as the worker is dependent upon a job for his livelihood, these self-help aids are often inadequate in case of total unemployment though extremely useful during periods of partial unemployment. A WPA report on subsistence farming states that even though the small acre tracts of land used in the experiment were inadequate to solve the prob-

¹⁾ Loc. cit., No. 4984, p. 432.

²⁾ Loc. cit., May, 1939, p. 130.

lem of unemployment they at least furnished the unemployed workers a much healthier and more inexpensive diet than that obtained by the unemployed city worker.

WALTER J. MARX
Editor of *Social Problems*¹⁾

The George Washington bridge, over the Hudson river, carries a dead weight of almost half a million tons. The dead weight of public debt resting upon the bridge of American enterprise is equivalent to two and a half million tons of silver dollars.

You may say to me: "That is none of my business. It's Uncle Sam's debt and it's the debt of States and cities and other localities. Let them look after it."

My friends, chickens always come home to roost and public debt has its roosting place upon the shoulders of American enterprise. Upon the shoulders of every man in this room, of every worker and stockholder in American industry and business. Franklin D. Roosevelt never said truer words than those which he uttered when Governor of New York: "Taxes are paid by the sweat of the brow of every man who labors." And taxes, as you people here today know, are the inevitable and unrelenting camp followers of public debt.

JOHN H. VAN DEVENTER
Editor of *The Iron Age*²⁾

We have built great cities with towering skyscrapers and beautiful monuments and fine boulevards and parks, but the majority of the people who live in these cities are dissatisfied, fearful and ripe for change. Generally speaking, these noble cities of ours do not house happy human beings.

We are surrounded, whether in the city or in the country, by comforts and conveniences which surpass anything a queen could have commanded in other days. But there are millions of our people who are fearful of the future and have scant opportunity to enjoy these modern luxuries. And other millions feel that they are not getting their fair share of life's rewards which they see available, but out of their reach.

The extent of the dissatisfaction with our times surpasses anything known to history. We hear doubts openly expressed as to the advantages of individual initiative although one would think that the proof of the advantages was all about us; and everything from the foundation to the roof of our present civilization is under attack. Nothing is sacred. Our whole culture and civilization is trembling under the assault. . . .

In this atmosphere, which presupposes that the purpose of life is the attainment of ease and security by any available means, it is natural that we turn to the State as a panacea. We hope it will give us the security we long for without effort on our part. Individual initiative is no longer valued, so we are ready to surrender it also to the State. And since the Federal Government is bigger and stronger than the State Government, we are quite willing to surrender our rights and the rights of the States to the national government for almost anything that will pass as security, even though it is a promissory note in character and of very doubtful worth.

A. W. ROBERTSON,
Chairman of the Board,
Westinghouse Electric¹⁾

Not since the arguments of John C. Calhoun for the planting interest has so powerful a document come from the South as the report prepared at President Roosevelt's request on the economic state of the thirteen Southern States which was made public by the National Emergency Council in the summer of 1938. . . .

. . . . The facts which it recorded will give birth to a new political movement in the South, the party of financial freedom. For it is in the South that the tragic force of the paradox of poverty in the midst of plenty may be expected to be felt more fully than elsewhere. As an idea, the anomaly of destitution amidst opulence is quickly exhausted and by Northern intelligentsia it is soon regarded as a tedious truism. Moreover, where there exist extremes of income side by side, the upper brackets on fashionable avenues, the slums a few blocks away, the mind is distracted; it falls into the trap of the "have-havenot" struggle and thinks in terms of class-conflict for redistribution of income. But in the South, as is now happening in Canada, the fact of general want amidst abundance will stir the emotions, will become a vital realization, will inspire protest and action. In Canada we see the poverty-amidst-plenty generalization driving out the class-struggle conception: we can see hundreds of thousands impressed not so much by the "injustice" of the possessions of the fortunate few as by the contrast between the penury and insecurity of the total population and the bountifulness of the physical wealth around them. The same conditions prevail in a more extreme form in the South where the richest State ranks lower in per capita income than the poorest State outside that region.

GORHAM MUNSON
in *Dynamic America*²⁾

¹⁾ May, 1939, pp. 53-54.

²⁾ Address, "Mind Your Business," delivered to a group of business executives in Cleveland on Apr. 7th under sponsorship of Industrial Marketers of that city.

¹⁾ The Rule of Minorities. *The Insurance Index*, April, p. 6.

²⁾ "The South and the New Economics," June, 1939, p. 5.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

In an endeavor to stop Antwerp from becoming Western Europe's obscene film centre, the Belgian Catholic Film League has lodged protests with the Public Prosecutor, the Minister of Justice and with leaders of Catholic political parties.

Recently the city has seen the opening of film theatres which make a speciality of showing films which have been banned all over the world. Exorbitant prices for admission seem to have no effect on the queues of people gathered outside the shows waiting for seats.

Fourteen high schools and 40 grade schools in the Archdiocese of St. Louis participated in the Sixth Annual Essay Contest sponsored by the Natl. Cath. Rural Life Conference. Winners were selected in both the senior and junior divisions.

To stimulate interest in the contest the St. Louis Conference of the national body announced its intention to award prizes for winning essays in the various deaneries as well.

Under the direction of Rev. William Bergin, C.S.V., a course in apologetics was inaugurated several weeks ago by the Chicago Inter-Student Catholic Action association at De Paul University. Meetings are held every Thursday evening and will continue throughout the summer months.

The purpose of the course is to acquaint young Catholics with Christian principles in their application to modern social problems. Joyce's "Natural Theology" is used as the textbook. It is planned to conduct a Day of Recollection sometime during July.

It is at Denver the 25th National Conference of Catholic Charities will conduct its session on August 6-9. Preliminary meetings of the Diocesan Directors of Catholic Charities will be held on the two previous days, Friday and Saturday, August 4-5. On the latter day the Superior Council, Society of St. Vincent de Paul, convenes, and in addition meetings of the Conference of Religious are contemplated.

The following days present a crowded program, devoted to a large number of subjects of outstanding importance. Of special interest are the various panel meetings of committees, such as that on the program for the afternoon of August 8th, which is to discuss the "Differential Approach to the Problems of the Unmarried Mother to Her Child."

The most important outcome of the Richmond Diocesan Conference of the clergy, held in Richmond, May 3rd, according to the *Catholic Virginian*, "is the formation of a Richmond-Raleigh unit of the Clergy Negro Welfare Conference. This group is meant to include all priests of the Dioceses of Richmond and Raleigh, N. C., who are engaged in parish or missionary work among the Negroes, as well as such other priests as may be especially interested in Negro evangelization.

The purpose of the Clergy Negro Welfare Conference is, in the main, discussions of the problems which ac-

company and often obstruct church work among colored Americans. Such discussions, it is hoped, will both co-ordinate the efforts and improve the missionary methods of the priests taking part in them.

SOCIAL ACTION

With the intention of developing a national program of social welfare in Venezuela, the President of that country, Lopez Contreras, called a conference which has been conducted at Caracas. At the President's invitation, a social service mission from our country went to Venezuela to participate in the event.

The leader of the group, V. Rev. John F. O'Hara, C.S.C., President of University of Notre Dame, spoke of the opportunity as a "challenge to the agencies of Christian civilization that they are capable of dealing with social problems effectively and efficiently at a time when alienisms are making claims and inroads in the western hemisphere." Other participants in the mission were: Msgr. Jos. M. Corrigan, President of the Cath. University of America, Msgr. Michael J. Ready, General Secretary of the N.C.W.C., V. Rev. John J. Dillon, President of Providence College, Providence, R. I., Fr. Robert I. Cannon, S.J., President of Fordham University, and Fr. Edgar Schmiedeler, O.S.B., Director of Rural Life Bureau, N. C. W. C., and a number of experts in the field of social welfare.

A series of lectures on government and political science in accordance with the fundamental principles of the new German State are offered English-speaking students by the *Hochschule für Politik* at Berlin. The course will extend over two weeks, from August 17th to 31st. The subjects to be discussed fall under the following headings: "The Principles of National Socialism"; "The National-Socialist Party and the State"; "The Community"; "Political Education"; "National Economy"; "Cultural Development" and "Foreign Policy."

A general discussion of the various subjects treated will follow after every lecture. The program also promises tours of information and sightseeing, as for instance a visit to the "Political Training School for the Medical Profession in Alt-Rhese," and a number of social events. Participants in the course are, moreover, invited to attend the Reichsparteitag (Party Congress), to be conducted at Nuremberg in September.

CHRISTIAN PARTY

The formation of a Christian Party in Parliament to fight against certain clinics, against divorce laws and against all compromise with moral and social evil was advocated by Fr. J. Dukes, S.J., rector of St. Francis Xavier's, Liverpool, when he lectured on "The Church—the bulwark of civilization," at Liverpool during Lent under the auspices of the Catholic Truth Society.

Fr. Dukes said that such a Party would, at all events, have a positive program, not just to save what was left, but to destroy what God hated and man should hate; to make it clear that the function of the State was to breed God-serving men first and other things afterwards, to foster in all the fundamental loyalties and pedestrian virtues of sobriety, earnestness, fortitude and devotion to duty which were perishing the world over. "If I were Mussolini," said Fr. Dukes, "I

would have Acts of Parliament to enforce the Ten Commandments, including marriage laws of Christians; have radios and cinemas cut down to a miserable few; have illustrated and most Sunday papers suppressed; have elementary education restricted to the Three R's in the main; no dole, wages for all, work for all who can work and finally adequate houses."

CATHOLIC EMPLOYERS' CONFERENCE

For some time past the Archbishop of Manchester, England, Msgr. Williams, who is the president of the Catholic Social Guild, has been trying to get Catholic employers to take their part in the social apostolate. More than once he has suggested that a list should be compiled of Catholic employers who pay living wages. It is now announced that henceforth a series of conferences of employers is to be a regular feature of Catholic Social Guild activity. One such conference has been held over a week-end at Campion Hall, Oxford (the Jesuit house of studies), under the chairmanship of Fr. Lewis Watt, S.J., the noted economist.

Archbishop Williams took part in the discussions and other speakers were Mr. P. J. Spoorenberg, of Rotterdam, president of the international conferences of the continental Catholic employers' associations, and two representatives of Irish employers, F. H. O'Donnell and T. J. Gallagher.

PERSONALIA

A reviewer, discussing Arthur Birnie's book: "Single-tax George" remarks: "George went to sea at 18, made a rash marriage, and became a Californian journalist shortly before R. L. Stevenson wrote 'One editor was shot dead while I was there.' He was struck by political corruption and land speculation, and crusaded against both all his life: his 'Progress and Poverty' has still enough eloquence and fervor to convert schoolboys, and he died in the thick of his second struggle to become mayor of New York.

"He was sharp enough to see in 1871 that the free land to the west had acted as a buffer against depressions and would become exhausted about 1890, and he soon modified his theory that the landlord alone robs both capitalist and worker. 'We might recognize the equal right to land, and yet tyranny and spoliation be continued.' For practical reasons he stuck to his simple doctrine; it was easier to preach, and it appealed to all mankind, not to any particular class. That all were interested, but none were vitally interested, he did not see."

RACIALISM

Early in May the Parent Teachers' Association of the parochial schools of Cincinnati sponsored a boat-ride on the "Island Queen" and accordingly sent invitations to the P.T.A.'s of all Negro parishes of the city. The association of one of these parishes, "feeling some misgivings as to whether the Negro children would be welcome," conferred with the superintendent of schools and received the assurance there would not be the slightest objection from that quarter.

Officials of this group took their inquiry to the office of the company operating the boat, where they were informed "the colored children could not and would not be admitted to the ride." When the pastor of the church involved quoted the civil rights law, company officers repeated their refusal, adding that if any legal pressure were used, the whole ride would be cancelled. After being assured that the threat was not a bluff, the priest kept the children of his school from the boat.

PROFITS FROM FARM MACHINES

Nine manufacturers of agricultural machinery reported sales of 598 million dollars in 1937, according to the Securities and Exchange Commission. This was an increase of 34% over 1936 and 68% over 1935. The net profits 'mentioned' to the SEC by these companies have already been shown by the Federal Trade Commission to be far below their actual profits. For example, International Harvester reported profits of \$29,760,000 after income tax deductions in 1936 whereas the FTC found these profits to be \$40,918,000 or 37% higher in the same year.

Taking the profits of nine companies as reported to the SEC, they were 93 millions in 1937, an increase of 14% over 1936 and 63% over 1935. In 1937 the nine companies paid out \$2,256,265 in salaries to officers and directors. These companies include Int'l. Harv. Co., Deere & Co., J. I. Case Co., Caterpillar Tractor Co., Minneapolis-Moline Power Implement Co., Oliver Farm Equip. Co., B. J. Avery & Sons, and Brown Fence & Wire Co.

CROP CONTROL

"Do you think our government should or should not control the prices of farm products by controlling production?" This question, asked in a survey conducted by *Fortune* magazine, brought forth 61.8% "Should not's." The remaining 38.2% was divided into 22.9% in favor of government crop control and 15.3% replying "don't know or it depends."

In addition to the question on farm price control, the survey asked whether government should provide for the needy, find work for the jobless, regulate utility rates, decide capital and labor disputes, redistribute wealth, supervise movies, and supervise the press. Answers, according to *Fortune* magazine, "reveal that the people are not in the mood to change the government radically from what it has been in the past. . . The people utterly rejected the idea of government ownership and operation of factories making essential commodities such as clothes and food, or of insurance companies, telephone or telegraph systems, and there is a clear majority against government ownership and operation of the railroads."

TIME PAYMENT SYSTEM

Ever since early in 1937, sales finance companies and department stores have been tightening up on credit, but in a rush for summer business two major public utility companies have now adopted a more 'liberal' policy. Both the Philadelphia Electric Co. and the Consolidated Edison Co. of New York are allowing up to five years to pay for an electric refrigerator, with down payments as low as \$2 in Philadelphia and \$5 in New York. New York depart-

ment stores have similarly slackened terms in order to compete for sales.

The terms, almost as liberal as the most generous ever offered, set credit men at the recent convention of the credit management division of the National Retail Dry Goods Association in Cleveland wondering whether the retail business would go into another wave of competition for business by "selling terms, not merchandise."

EQUAL RIGHTS

The Pennsylvania Federation of Democratic Women's Clubs in annual convention in Harrisburg in May, unanimously endorsed the Equal Rights Amendment.

Delegates representing 250 Clubs throughout the state with a membership of 150,000 Democratic women were present.

JURY SERVICE FOR WOMEN

Illinois, by legislative action, has extended to women the right to serve on juries. This brings the total of states granting jury service to women up to 24.

The new law was signed May 12th by Governor Horner, who had long advocated it. The existing law was amended, adding only three words—"of both sexes." The law previously specified that jurors must be electors and the courts consistently adhered to the interpretation that electors meant "men only." There was evidently no objection from Catholic quarters.

OCCUPATIONAL HYGIENE

A Pennsylvania law requires that paint workers take no less than two baths a week. This number is required as a precaution against absorption leading to lead poison.

The superintendent of one painting establishment reported to an industrial conference that his firm pays employees for the time spent taking baths—to encourage them to observe the law and to safeguard their health.

ARBITRATION

Shortly after the opening of the New York Exposition an emergency arbitration system was set up to expedite the settlement of commercial and civil disputes which may arise between out-of-towners and business firms during the World's Fair season.

If both parties to a controversy can agree to abide by the decision of an impartial arbitrator, he will settle their case in a few hours or less—free of charge. Also, insurance companies and several bar associations have agreed to refer litigation over the adjustment of accident cases involving visitors to the tribunals, according to the American Arbitration Association.

MARKETING

Senate Bill 2212, introduced by Senator Josiah W. Bailey, of North Carolina, seeks an appropriation of five million dollars annually "for the purpose of organizing, fostering, promoting and developing a more orderly system of marketing farm commodities."

Commissioner W. Kerr Scott, of the North Carolina

Agricultural Department, is conducting a vigorous campaign in his State in support of this measure. He sees great opportunities for the opening of farmers' markets in North Carolina and should the Bailey bill be enacted, Mr. Scott intends to promote on a large scale the new marketing plan, modeled after similar projects at Benton Harbor, Mich., and at Belleville, Ill.

The plan is said to have proven of great advantage in the marketing of products by farmers in the territory surrounding the cities named.

LUXURY

Six cigarette manufacturers had gross profits of 200 million dollars in 1937, according to the report of the Securities & Exchange Commission based upon the manufacturers' official statement of profits.

Of these six, R. J. Reynolds, American Tobacco, and Liggett & Meyers accounted for 84% of all tobacco sales in 1937 and took in 89% of the net profits before deductions are made for "prior claims, interest and income taxes." The six companies combined made a return on invested capital in 1937 of 16.6%.

KOMINTERN'S TENTACLES

What must have been evident to every well informed observer of foreign affairs, namely that Communist parties in a large number of countries sent volunteers to Red Spain, and that the creation of the International Brigade was the work of Communists, has now been definitely and blatantly affirmed by Dimitri Manuilsky, delegate of the Executive Committee of the Communist International, at the eighteenth Congress of the Communist Party in Moscow.

"The Spanish nation will never forget the assistance rendered it by the World Communist Movement by means of the creation of the International Brigade," Manuilsky boasted. "The Communist Parties of 53 countries sent into the ranks of the International Brigade a great number of its members, members of its central committees, and leaders of the Party. The creation of the International Brigade is proof of the maturity of the Communist Movement."

ANTI-KOMINTERN

The Swiss Federal Council has again refused "in the political and economic interests of Switzerland" to enter into diplomatic relations with Soviet Russia. The official statement is as follows:

"Not sharing the illusion that the resumption of diplomatic relations with the U.S.S.R. would have the effect of opening important new markets for our exports, the Federal Council thinks that economic considerations cannot solve this problem.

"Always speaking generally, the Federal Council repeats that it would be happy if circumstances permitted it to renew normal relations with the government of a great country, if it had the assurance, such as provided by all other governments with which Switzerland has diplomatic relations, that the Government of the U.S.S.R. would abstain from interference in questions of her internal politics.

"The 18th Congress of the Communist Party, held at Moscow between March 9 and 21, which proved once again the identity which exists between the Government of the U.S.S.R. and the Comintern, makes it clear that such would not be the case."

HISTORICAL STUDIES AND NOTES

REMINISCENCES OF A PIONEER CATHOLIC FAMILY

I.

ON the occasion of the diamond jubilee of the founding of St. Augustine's Parish, in Pittsburgh, last fall, there were brought to light many interesting facts regarding not only the history of the parish itself but of a number of the pioneer members. St. Augustine's was the first parish in this country to be placed in charge of the Capuchin Fathers who because of the Kulturkampf in Germany had emigrated to America from their Bavarian Province, under the leadership of Rev. Fr. Hyacinth Epp.

Among the early members of St. Augustine's Parish who greeted these good Fathers upon their arrival in Pittsburgh was Mrs. Elizabeth Dommès, grandmother of the Reiman children; in 1876 she had moved to Lawrenceville, occupying the former Pretsch home at 35th and Penn Avenue which had been purchased in that year by her son-in-law, A. L. Reiman. Her neighbors at that time were the families of Robert Fey, Ignatz Pflumm, Peter Fey, Mrs. Kuntz, Leopold Vilsack, Martin Heyl, William Lankemeyer on Penn Avenue, and the Beckers, Zeus', Uhtes, Freilands, Schurmans, Dittmans and others on Ligonier Street. For 23 years, excepting a brief interval when she resided with her father's family, this kind and pious soul was a regular and zealous member of St. Augustine's Parish, from which Church (on Butler Street) she was buried April 21, 1899.

To recount fully her childhood days one must go back a century and more, for it was on the Feast of the Annunciation of the Blessed Virgin, March 25th in the year 1814, that the grandmother on his mother's side of Joseph H. Reiman, our biographical subject, was born in a little village near Osnabrück, Westphalia, Germany. Her name was Elizabeth Mary Ostermeier. Persuaded at the age of 16 to come to America, she embarked on a sailing vessel that required more than three months to make the perilous journey across the Atlantic. Landing in Baltimore, she visited her countrymen briefly and then decided to go farther westward. The young girl crossed the Allegheny Mountains in a Conestoga wagon, and it is related that for pastime she would run after the wagon and swing on the rear gate.

Arriving in Pittsburgh, she found work as a domestic and some two years later met and married Burkhard Dommès, also from Westphalia. They were married in the old St. Patrick's Church on Liberty Avenue by Rev. Fr. Garland, and established their home on the hillside above 14th Street. The couple raised a family and conducted a small business within a stone's throw of old St. Philomena's Church.

Equally romantic is the story of the ancestry of Joseph Reiman's father, Andrew Leodigar Reiman, born on October 2, 1841—who at the

early age of 12 emigrated with his widowed mother, Magdalena Nussbaum (the father had died four years previously), his twin sister Frances (later Mrs. Henry Friedel), and a younger sister Catherine (Mrs. Joseph Baldesberger), from their birthplace, Wölfliswil, Canton Aargau, Switzerland, to America. They left home in October, 1853, and settled in Allegheny, now the north side of Pittsburgh. As a boy Andrew was employed in the cotton mills located along the Allegheny River, and later at Zug's Nail Factory on Pike and 16th Streets. On May 12, 1864, he was married to Mary Philomena Dommès, only daughter of Burkhard and Elizabeth Dommès, in old St. Philomena's Church, where the bride had been baptized and of which parish her parents were pioneer members.

About that time the Pennsylvania Railroad began to acquire the necessary right of way into Pittsburgh and also a site for their railroad yards and station, by means of condemnation proceedings or purchase of the land along the hillside. As a result the Dommès were compelled to sell their home opposite the church; the family purchased a lot at Penn Avenue and 11th Street, the rear of which fronted on the old River Canal bed, and in 1865 established on this site a business and store conducted under the firm name of A. L. Reiman and Son until 1926. In that year history repeated itself and the grandchildren of these early settlers disposed of their birthplace and property to the same railroad company to make room for a contemplated expansion. However, up till the present this program has not been carried out, owing largely to the changes in transportation methods, particularly the increased use of the automobile, bus, truck, and airplane.

From the happy union of Andrew Reiman and Mary Dommès six children were born. One son, Lawrence, died in infancy, and another, Andrew, died when about three years old. John L. departed this life on April 15, 1936, while Catherine M. followed her baby brother into eternity on December 29th of the same year; both were well known and active members of St. Augustine's Parish. Mary F. and Joseph H. still survive; the former attended St. Philomena's School and the Sisters of Mercy Academy. She has been confined to her home now for many years as a result of a fracture sustained in a fall while performing her household duties. Mary is a member of the Blessed Virgin Mary Sodality and of the Third Order of St. Francis at St. Augustine's Church.

Joseph H., born October 5, 1868, was reared in the so-called Bayardstown section of Pittsburgh, now part of the Strip. He attended old St. Philomena's Parish school, in charge of the Brothers of Mary at that time, and later the Pittsburgh Catholic College on Wylie Avenue, conducted by the Holy Ghost Fathers. Upon graduating from Duquesne University of the

Holy Ghost in 1885, he took post-graduate courses at Porter's School of Business Accounting and a special course on life insurance at the University of Pittsburgh.

During his primary school days a talent for music was evidenced and soon he was transferred from the boys' choir to the mixed choir of St. Philomena's Church, where at one time his mother had sung regularly. Here Joseph was active as singer, librarian, and on Sunday, November 15, 1925, closed his career as choir director at the farewell services conducted prior to the razing of old St. Philomena's, a splendid Gothic structure. The parish and the Redemptorist Fathers had been removed to Beechwood Boulevard, Squirrel Hill.

Probably because of his father's inclination and associations (his father had been a charter member of the Neumann Literary Society and of the St. Anthony's Beneficial Society, serving as president of the latter organization for many years), Joseph early in life took an interest in the various societies affiliated with St. Philomena's Parish, including the Young Men's Sodality and Conference, and the St. Charles Literary and Dramatic Society, of which he was a charter member, having enrolled in 1883. He was especially active in the latter society, holding among other offices the positions of secretary and vice-president.

During these years a movement was inaugurated by the clergy, including Rev. Fr. Didacus, O.M.Cap., of St. Augustine's Parish, to federate all young men's societies, casinos and lyceums of the various German-Speaking parishes of the diocese. As a result the Diocesan Verband D.R.K. Juenglings Vereine was organized, followed a little later by the establishment of the Central Bund der D.R.K. Juenglings Vereine der V.S. von N.A., under the direction of the hierarchy and clergy, particularly the late Passionist Father, Bernard Hehl, of St. Michael's Church, S. S., Pittsburgh.

Joseph H. took a leading part in both undertakings, for a number of years serving in the capacity of secretary and later of vice-president. In consequence of his official connections, he attended the organization meetings conducted in Pittsburgh in 1890 and in Buffalo the following year, and was on the roster of the first elected officers, attending as a delegate many of the annual conventions usually held in conjunction with the Katholiken Tage and meetings of the Deutscher Priester Verein. Later on this was changed so that the organization could meet during the annual convention of the Catholic Central Verein of America.

By means of this contact with officers and delegates, Joseph H. soon became interested in this pioneer national organization of German-American Catholics and was a regular attendant at the yearly conventions. He served for two terms as vice-president and today holds a life membership in the Central Verein.

On one of the noteworthy undertakings of the Central Verein, i.e., the sponsorship of a pilgrimage to Rome and Assisi in May, 1927, Joseph H. and his younger brother John were among the 184 participants of this memorable pilgrimage under the spiritual leadership of Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio. In the Holy City the pilgrims were granted an audience by the Father of Christendom, Pope Pius XI, and after they had visited the catacombs, basilicas and other holy places continued their journey to Assisi. They prayed at the tomb of St. Francis and in the celebrated original Portiuncula Chapel, after which they visited Padua, Venice, Florence, Milan, crossing Lake Como into Switzerland, and then crossing the Alps by the St. Gothard tunnel route to Einsiedeln and then to Lucerne, up the snow covered Rigi and Pilatus mountains and across the Lake of Constance to Germany. At Munich the pilgrims bade farewell to one another at the close of a testimonial dinner held in honor of His Eminence, Cardinal Faulhaber, attended by many distinguished political officials of Bavaria. As might be expected the travelers also visited the Museum, the Grand Opera House and the Hofbrau Haus.

At this point the party was joined by Rev. Dean Johann Hess, uncle of the late supreme secretary of the Catholic Knights of St. George, P. Joseph Hess, who hailed from Grimlinghausen bei Neuss. Their new-found guide and host brought the travelers to Garmisch-Partenkirchen, in the Bavarian Alps, to rest and visit the neighboring towns of Ettal, where the Benedictines conduct a very large monastery, and Oberammergau, where the Passion Play is produced.

While sojourning in Garmisch-Partenkirchen at the Hotel Alpenhof, operated by Hans Killian, brother-in-law of Louis Seethaler, treasurer of the Knights Life Insurance Co., Joseph H. Reiman received a summons to return to Rome for a private audience with the Holy Father. This never-to-be-forgotten privilege and extraordinary honor, the event of a lifetime, took place at noon on the Feast of St. Henry, July 16, 1927. While in the Eternal City for the second visit, Joseph H. was enrolled in the Pontificia Academia Tiberina, being decorated with the insignia of membership while the ancient ritual and ceremony were enacted.

Having rejoined his brother John at Innsbruck, the two went to Zurich and after cruising on the Vierwaldstätter and the Lake of Zurich, started for Basel. On the way they stopped to see their father's birthplace. At the rectory of the little village church they were warmly greeted by the pastor who showed them the baptismal records of their ancestors for several generations back. They also saw the notation in the record of the date and year their father, together with his mother and sisters, had left for America.

From Basel they returned to Germany and at Frankfurt am Main met their Reverend guide once more, by whom they were escorted to Mainz. Here, after visiting the Motherhouse of the Sisters of Divine Providence, they embarked on a trip down the Rhine, stopping at Coblenz, Koenigswinter, Godesberg and Bonn, arriving at Cologne for an extended stay before going to Düsseldorf, from which they traveled by rail through Essen to Muenster, where the Missionary Sisters of the Sacred Heart, the order in charge of the Knights of St. George Home, have their Motherhouse, continued on to Hamburg, and after a brief stay they were joined by Mr. Charles Korz, at that time president of the Central Verein, who accompanied them on their homeward journey aboard the Steamer Thuringia of the Hamburg-Amerika Line.

(To be concluded)

COLLECTANEA

A tablet commemorating the missionary efforts of Rev. Adalbert Inama, "Apostle of the Four Lakes Region," has been erected on the grounds of St. Norbert's Parish, Roxbury, Wis. Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, blessed the tablet on May 7th. In his speech of dedication His Excellency compared Fr. Inama's endeavors with the ideals of service advanced by Pope Pius XII.

"Father Inama's work symbolized the ideals of our Holy Father," Archbishop Stritch declared, "in bringing to the every day life of our people the true principles of our faith."

The missionary was born in Wilton, Tyrol, on Dec. 26th, 1798, and came to Roxbury in 1845. He labored for many years in this community and also in several other Wisconsin counties, including Iowa, Columbia, Dodge, Jefferson, Sauk and Waukesha.

While it is regrettable the History of the Diocese of Belleville, compiled by Rt. Rev. Msgr. Christopher Goelz for the two-fold occasion of the golden jubilee of the Diocese and the silver episcopal jubilee of Most Rev. Henry Althoff, has not been published in book form, the reasons for not doing so are obvious. Experience with similar undertakings would not encourage any one to bring out an expensive edition of a work of this kind, knowing such an undertaking is more than merely apt to result in a deficit, because of the existing indifference of the Catholic public.

It is in the edition of the *Messenger*, official publication of the Belleville Diocese, issue of June 9, Msgr. Goelz's painstaking effort now has been published. It occupies the greater part of almost a hundred pages of the illustrated supplement dedicated to the History of the Diocese and an account of the two jubilees referred to.

Let us hope that copies of the Supplement will be offered to Public and institutional libraries in Illinois and some adjacent states, in order that they may be preserved for future times. This should be done, because Msgr. Goelz has succeeded in collecting valuable information from sources which probably will not be available to future historians.

Having spoken of the purity of the air observed by him in Colorado and New Mexico, while conveying a wagon train from Leavenworth to Santa Fe, Col. James F. Meline tells how Fischer's Peak received its name. This is the story, written by him at "Raton Pass, Banks of the Picket Wire, New Mexico, July 9, 1866":

"This morning we had the Raton Pass apparently just before us. You could not, by any effort, imagine it to be more than six miles. It was just thirty-four. Its highest point—an abrupt, bluff termination of the range—is its northern extremity, and called after a German artillery officer, who commanded a battery in Kearney's 'Army of the West.' The 'Army of the West'—this was in 1846—was composed of 2000 men all told. We have seen armies of a different size since then!"

Continuing, the writer says in explanation of the following statement:

"Well, Captain Fischer encamped where I am now writing, at the foot of the Peak, which he involuntarily baptized. Rising early next morning, he looked up at the bluff. To go there was, evidently, a mere promenade. He would make it. Leaving word that he would return to breakfast, he started off. There was an artillery company in camp that whole day, without a captain. So there was that night, and the next day. He returned on the evening of the second day, a very tired and a wiser man. But he had started to go to the Peak—and he went there . . . 'Fischer's Peak,' the point, remains to this day."¹)

The distance traveled by Captain Fischer Meline estimated at no less than twelve miles "going and coming, over rocky and steep ground." But who was this "German artillery officer in command of a battery in Kearney's 'Army of the West' " during our war with Mexico?

Among other items the C. V. Library of German-Americana recently obtained a copy of "Leben des seligen P. Peter Claver aus der Gesellschaft Jesu, Apostels von Carthagena." The biographical account, written soon after the beatification by Pius IX in 1858 of the apostle of Negro slaves in South America, was first printed in the *St. Louis Sonntagsblatt*, the Sunday edition of the *Tageschronik*, the first Catholic daily published in our country.

The title page bears the imprint: St. Louis, 1852. Druckerei des Sonntagsblattes und der Tageschronik, and is valuable for the fact that it identifies the two publications. Let us add that this is the first copy of the book to reach our Library, although we began to collect German-Americana 25 years ago.

¹) Meline, James F., Two Thousand Miles on Horseback. N. Y., 4. ed. Copyrighted 1872, p. 98.

THE CENTRAL VEREIN AND CATHOLIC ACTION

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Episcopal Spiritual Director, **Most Rev. John J. Glennon, D.D.**, Archbishop of St. Louis.

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The Executive Committee consists of the Officers, the Trustees, the Committee on Social Action, the Presidents of the State Branches, and the following members-at-large: **T. J. Arnold**, Little Rock, Ark.; **John P. Pfeiffer**, San Antonio, Tex.; **Frank Saalfeld**, Gervais, Ore.; **Frank Stifter**, Carnegie, Pa.; **Frank Wurdack**, Columbus, O.

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Communications concerning the Central Verein should be addressed to the General Secretary, **Albert Dobie**, 28 Tilton St., New Haven, Conn.

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Are We Equal to the Challenge?

TO assert that the world today is facing a serious crisis, if not chaos, is merely to express what has come to be regarded almost as a platitude. And like most platitudes it has lost much of its meaning, certainly most of its strength. But when voiced by no less a person than Pius XII with such evident seriousness, it behooves Catholics especially to ponder the matter and appreciate the full import of the threatened calamity.

Addressing the Cardinals who had called to offer their felicitations to His Holiness on June 2nd, the feast-day of his patron saint, Pope Eugene I, the Pontiff declared: "The world today is filled with dangerous elements from which may arise events about which no one may speculate as to whether they will lead to a new integration or to a disintegration of the social order."

Obviously weighing his words carefully, the Pope continued: "The Church is not a child of this world, but she lives in the world and re-

ceives her sons from it. Therefore, she is seriously concerned with happenings of the present; she suffers, struggles, prays."

Strong words indeed, especially when it is realized they reflect the careful thought of the head of the Universal Church. It should be obvious to Catholics that they, even as the Church, must "suffer, struggle, pray," and that while today it is merely "unfashionable" to be a Catholic, in the not too distant future it may be treason to the Omnipotent State. Furthermore, in the light of present trends it becomes a serious duty devolving upon every Catholic to prepare for this eventuality, but even more important, to do his utmost to avert the threatened ruin.

Societies of Catholic Action, so dear to the heart of the late Pope Pius XI who from the early days of his pontificate referred to such organizations as his collaborators, constitute an effective medium through which Catholics may discharge their obligation. The Central Verein, we believe, is an excellent example. It has been granted the privilege of engaging in official Catholic Action, its program is attuned to the times, it trains leaders equipped to take positions of command in the army of the lay apostolate. The C. V.'s forthcoming national convention, to be conducted in San Francisco from July 29th to Aug. 2nd, will amply demonstrate that its members, even as the members of other virile Catholic lay societies, are in reality a "chosen band" of whom much may be asked. For this reason, as we have so often emphasized, no sacrifice should be too great on the part of individual societies to send representatives to the meeting at which concrete programs of social reconstruction—and in particular the part Catholics will be called upon to play—will be discussed under the leadership of distinguished authorities.

B. E. L.

Insidious Propaganda

THE advent in Mexico of the Communists, who in Spain failed to perform the mission entrusted to them by the Komintern, is causing concern to people in Central America. A missionary writes us:

"We hear that all the brood of vipers, which almost wrecked Spain, has come over to Mexico to see what they can do there."

It is evidently with the intention of covering up the plans and tracks of the Komintern regarding America, we hear so much of the threat to American institutions from Nazis residing in our country. Mr. Dewey is, in fact, trying to make political capital out of this situation and Pinks and Communists everywhere are crying thief! thief! to divert the attention of the American people from the far more subtle, widespread, and intensive propaganda of the Reds carried on in our midst.

There can be only a handful of Nazis in the United States and they are without influence, because their doctrines are not helped by conditions of a social and economic nature, such as those that aid the dissemination of communistic doctrines.

Americans of German stock should denounce both newspapers and politicians engaged in these attempts to mislead the people by shielding Communists and communistic propaganda in our country while harping on Naziism in our midst. Out of nine or ten million German-Americans in the country, probably not more than one per cent even have spoken to a Nazi or seen a piece of Nazi propaganda material printed in our country, according to our experience. Our information files on "Naziism in the U. S." are for this reason exceedingly deficient.

The power of assimilation, which the American people have exercised for two hundred years to so remarkable a degree, would soon swallow up the handful of Nazis in our country today while, on the other hand, existing economic conditions must prove a fruitful soil for the doctrines of Karl Marx as long as they are permitted to prevail.

German Catholics of Southern California Organize

PLANS for a permanent committee for German Catholic organizations of Southern California were completed at a folk festival and picnic conducted recently at Anaheim (near Los Angeles). More than 1000 persons, representing eight counties of Southern California, participated in the affair.

The organization pledged itself "To lend constant support to the principles of true democracy, and strenuously to counteract subversive influences, radical philosophies and the so-called isms, which threaten to undermine the very foundations of Christian society." The speaker on the occasion, Mr. Edwin C. Boehler, an attorney of Los Angeles, pointed out that "our forefathers were driven to America in search of religious freedom and civil liberty which we hold most dear."

Continuing, Mr. Boehler asserted that "German Catholics stand for tolerance, good will and understanding of our fellow men. We will oppose all movements contrary to those ideals."

Comment on the meeting and plans for organization was widespread and in every instance favorable. The San Francisco *Examiner*, for example, stated editorially the action of the group was "as fine a declaration of American principles as could be expressed by any group."

"In sharp contrast with the policies of persecution and racial and religious oppression," the editorial declared, "which are practiced by the present German Government, and are the responsibility though perhaps not the choice of the people of Germany, this important segment of the American population has given genuine evidence of its American character."

Judging from the enthusiasm and interest manifested at the meeting, the prospects for a long period of service are indeed bright.

Social Action Congress Meets at Cleveland

WHEN the first Social Action Congress was held in Milwaukee last year, it was announced the assembly was frankly in the nature of an experiment. Doubts had been expressed that so gigantic an undertaking, in which dozens of social leaders would participate, was doomed to fall of its own weight. But the success of the Congress was such that the sponsoring committee determined to make it an annual event.

This year's meeting, held in Cleveland on June 12-14, gave evidence of careful planning, the same attention to detail, and the brilliance of speakers that marked its predecessor. Host to the Congress was Most Rev. Joseph Schrembs, Archbishop of Cleveland, who observed the golden jubilee of his ordination on the day preceding the opening of the sessions.

"Christian Democracy" provided the theme of the Congress, attended by more than 20 members of the Hierarchy, and scores of monsignors, priests and sisters. From the keynote address, delivered by Most Rev. Robert E. Lucey, Bishop of Amarillo, Tex., at the pontifical mass which opened the Congress, to the closing session, the some 50 separate meetings and mass assemblies kept before the attention of the participants at all times the full implication of the theme.

Mass meetings were held on Monday evening and Wednesday afternoon. The first of these was addressed by Rt. Rev. Msgr. Francis J. Haas, of the Catholic University of America, the Hon. Joseph O'Mahoney, U. S. Senator from Wyoming, and Rt. Rev. Msgr. John A. Ryan, director of the social action department of the N. C. W. C. Speakers at the second mass assembly were Most Rev. Karl J. Alter, Bishop of Toledo, Archbishop Schrembs and Rev. R. A. McGowan, of Washington, D. C.

Leaders in the fields of business, labor, the professions, and sociology met and exchanged views in a large number of sectional and forum meetings, conducted throughout the Congress. Monday's sessions were devoted to American economic life, building trades, trucking, women in industry, high school courses in economics, lake shipping, pottery, the Negro in industry, Government employment, housing, the problems of rural priests, teachers, international economic relations, retailing, and journalism. Prominent speakers addressed all of these sessions, as well as those of Tuesday and Wednesday.

Included among the topics brought up for discussion at Tuesday's assemblies were parts manufacturing, coal, credit and money, railroads, the legal profession, agriculture, youth, American Catholic Sociological Society, the Association of Catholic Trade Unionists, the agricultural South and the industrial South, the nursing profession, laundries, garments, printing, steel, rubber, and a meeting on "Changing America." On the final day the participants discussed Catholic lay organizations, the medical profession, textiles, the Catholic Conference on Industrial Problems, the WPA, social security, the Catholic Worker, the Christian Front, printing, steel, and rubber. A special priests' meeting conducted in the morning was addressed by seven speakers.

The discussions brought out a number of important facts regarding the relationship of capital and labor, the attitude of the Church

toward social matters, and especially opinions concerning what reforms will have to be made before society can be reconstructed.

However impressive the Congress undoubtedly was, the question nevertheless remains: Isn't the intellectual fare offered too varied and heavy considering the short space of time allowed for so extensive a symposium? The Congress should be continued, but the program developed intensively rather than extensively.

Episcopal Approval of Maternity Guild

SHORTLY following the publication of the Maternity Guild leaflet, "The Maternity Guild Apostolate," Mrs. Mary Filser Lohr, president of the N. C. W. U., sent a copy to every Archbishop and Bishop in our country with an accompanying letter. The response on the part of members of the hierarchy has been indeed gratifying. A representative number answered Mrs. Lohr's communication, endorsing the Guild warmly.

His Excellency Most Rev. Amleto G. Cicognani, Apostolic Delegate, addressing the Conference on Family Life held early in spring at the Catholic University, urged the formation of Maternity Guilds wherever possible. Speaking of the Association of the Holy Family, His Excellency remarked that "the individual parochial units could serve as excellent media for the promotion of many other activities recommended for the betterment of family life by your conference—the formation of Maternity Guilds, etc."

From Most Rev. John J. Mitty, Archbishop of San Francisco and sponsor of this year's convention of the C. V. and N. C. W. U., Rev. Jos. J. Schagemann, C.S.S.R., founder of the Guild Plan, received a letter expressing the Archbishop's personal interest in the Plan. "I shall forward your pamphlet to the priests of the Archdiocese who are interested in the social service work," His Excellency states in part, "and ask them to give every consideration to it."

Similar commendations were received from Most Rev. Jules J. Jeanmard, Bishop of Lafayette, La., Most Rev. Thomas J. Toolen, Bishop of Mobile, Ala., and Most Rev. Gerald P. O'Hara, Bishop of Savannah, Ga. "The apostolate in which the National Catholic Women's Union has engaged," wrote Bishop O'Hara, "is indeed timely and you are to be highly commended for inaugurating it. You have struck at the root of a great problem, and I wish you abundant success in your noble efforts to solve it."

An extended article outlining the history and operation of the Maternity Guild, "Defenders of Motherhood," was published in the July issue of *St. Anthony Messenger*.

Writing from a College of the Sacred Heart, located in an Eastern State, the Assistant Librarian, Mother N. N., tells us:

"Though we have a small college library and while our funds are rather limited, we feel that we ought to have complete files of all outstanding Catholic periodicals to offer to our students and faculty, and we have found your little journal a very useful one in our sociological classes."

Prelates Observe Jubilees

WITHIN the past month two members of the Hierarchy, for many years devoted friends of the C.V., observed the golden jubilee of their ordination to the priesthood. They are Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio, and Most Rev. Joseph Schrembs, Archbishop-Bishop of Cleveland. Approximately 65,000 people crowded into the Cleveland stadium on June 11th to pay tribute to Archbishop Schrembs, who was recently elevated to that rank by the Holy See.

More than a score of Bishops, the Governor of Ohio, the mayor of Cleveland and other dignitaries participated in the program arranged for this occasion. A personal message was received by His Excellency from the Holy Father.

Responding to the honors paid him, Archbishop Schrembs addressed himself in particular to the 10,000 graduates of Catholic parochial schools, high schools and colleges of the Diocese, assembled in the front ranks of the vast throng.

Archbishop Drossaerts, who will be remembered by our members as the episcopal spiritual director who accompanied the participants on the pilgrimage to Rome sponsored by the C.V. in 1927, observed his jubilee on June 15th. A particular friend of our Texas State Branch, His Excellency served as Bishop of San Antonio from 1918 to 1926 at which time he was appointed first Archbishop of that See.

Born on Sept. 11th, 1892, in Breda, Netherlands, Archbishop Drossaerts was ordained on June 15, 1899. An accomplished linguist, he spent the greater part of his pastoral career in the southern part of our country, to which he came shortly after his ordination. During his episcopate 140 churches and chapels have been constructed in the Archdiocese. In 1934 the jubilarian was enrolled among the Counts of the Lateran.

TOWARD A CORPORATIVE ORDER

THE corporative idea, as presented and expounded by Pius XI in *Quadragesimo anno* has not taken root in our country so far to a perceptible degree. Nor will it do so, unless the ignorance of Catholics regarding papal instructions, of which Pius XI complained in *Divini redemptoris*, is first overcome. In this regard, we should heed the warning Belgium presents to us where, as the Brussels Correspondent of the *Catholic Times* (London) recently wrote, after the publication of *Rerum novarum* "ill-advised leaders had reduced this solemn warning of Pope Leo XIII to nothing." Hence his query: "Is *Quadragesimo anno* also going to be neglected?" although "everybody is aware that the Liberal school is finished." "Many employers in Belgium who have nothing to do with religion," he adds, "have come to the opinion that a new economic and social order must be introduced. Will this be once more outside and against religion?"

As in some other countries, including our own, the unity of purpose and action is lacking among Catholics in Belgium. What the Correspondent says regarding this subject reveals a deplorable situation and explains the opinion expressed by Fr. Lauwers, O.P., in the review *Kultuurleven* for January, 1938: "It is to be hoped that in 1970, the Catholics won't mention reproachfully this our generation as we do now speak of the generation which witnessed the publication of *Rerum novarum*."

As an added warning, it may be well to mention the impediments obstructing the realization of a program devoted to the propagation of the corporative order of society in Belgium. They are described as follows in the *Catholic Times*:

"As a matter of fact, there exists a central union of Catholic employers in Brussels with branches in the provincial towns. The corporative idea links them together and in several divisions, in which the political and democratic fist is not felt, things look full of promise. Unfortunately the unreconcilable opposition, corporatism-democracy, paralyzes the whole organization.

"Strange to say, the Christian Workmen Syndicates remain silent on the matter. They are built on the foundations of *Rerum novarum*, but, unfortunately, they are competing with the Socialists for the election votes, and as the Socialists stamp all corporative ideas as Nazi, there follows that the Christian Democrats never make the slightest allusion to corporatism.

"Rex adheres to the sound corporative principles, but the lack of real leadership and a bewildering demagoguery deprive this party of all power. The Flemish Nationalists sympathize with corporatism, but they get their inspiration from the Nazis and are anti-Belgium. *La Legion Nationale* and *Le Front du Travail* have also the corporative order in their program, but the first is influenced by Fascism while the other is feebly organized.

"*La revue de l'ordre corporatif*, published by Charles Ancieux, has sound ideas on the matter, but lacks organization. Both are found in Verdinaso; its program is the best realization of the *Quadragesimo anno* principles and leads straight to the corporative order."

Communists, Marxists, Socialists, and the greater part of the Liberal employers are, the Correspondent remarks, against the very idea of corporatism: "the first want to emancipate the working class by class war; the Liberals remain faithful to the individual liberty proclaimed by J. J. Rousseau, the spiritual father of the French Revolution." But how to explain the opposition of Catholics in Belgium to the corporative order? Is it ignorance of the papal program, which has been called a "grandiose design of a new social order" (*Commentaar op Quadragesimo anno*, by Dr. Cassianus Hentzen, O.F.M.), indifference, or a feeling of hopelessness in the face of an overwhelmingly pagan world? A weakness nursed by the fear that it is a useless undertaking to promote a program so utterly at variance with both the existing capitalistic system or the modified one which seeks to reconcile Liberalism with State Socialism, so popular with us at the present time, because it promises immediate results?

These questions are worth pondering. There

is apparent danger of our ardor for the papal program of social action suffering a chill, due in part to a lack of knowledge regarding the true meaning of some of the salient points in *Quadragesimo anno*.

YOUTH MOVEMENT

Do You Want to Go to College?

THOUSANDS of homes throughout the country are the scenes of extended discussion during the summer months. A son or daughter has graduated from high school the previous June and the family is debating whether or not to send the graduate to college. Many arguments, pro and con, are advanced, but uppermost among the major considerations are two: the financial ability of the family to defray the expenses of a four-year college course (or longer), and whether a university training is worth acquiring.

Apart from the feeling of pride that goes with having a son or daughter the possessor of a collegiate degree, the family should determine, by consultation with an expert adviser if necessary, whether the young man or woman is physically, mentally and emotionally equipped to pursue advanced studies or whether four years thus expended will be wasted. Many a true vocation along other lines has been thwarted by a college course.

But what about the college graduates themselves? Are the majority equipped to conquer life, to find their places in society? A yes and no answer is given by King Merritt, vice-president of Investors Syndicate, of Minneapolis. Viewing the problem only from the standpoint of ability to find jobs upon graduation from college, Mr. Merritt maintains that all-around students, especially those who worked their way through college, have a better chance of obtaining employment than "the campus hero or the college 'grind.'"

The opinion is based on a survey of 186 American colleges and universities. Character was rated the outstanding qualification, with scholarship, personality, adaptability and leadership following in that order.

Considerable emphasis was placed upon the student's earning part of his way through college. "This is a business asset and improves the probability of getting a position, even though scholarship has been handicapped somewhat by the process." Mere "book ability," factual knowledge, high grades, numerous degrees and studiousness are relatively unimportant unless accompanied by other desirable qualities, the survey discloses.

Certainly these are important considerations to bear in mind before a decision is reached as to whether the high school graduate is to enter college. They reflect what business institutions and the schools themselves believe regarding the age-old question of a college degree versus employment. And those who would enter a college or university only on the supposition a degree automatically enhances the size of the pay check would do well to consider the facts carefully.

"The rôle of the University in National Catholic Action" has been selected as the theme of the 18th international Pax Romana Congress, to be conducted for the first time in this country from Aug. 27th to Sept. 9th. The first week, known as "Study Week," will be spent at the Catholic University in Washington, while the congress proper will be conducted at Fordham University, in New York City.

Pax Romana is an international federation of societies composed of Catholic young men and women in various countries throughout the world, chiefly students in colleges and universities. The organization has been described as a "federation of federations, a service, a clearing house, a link for national federations." On repeated occasion it has received the special approval of the Holy See and of members of the hierarchy.

Among student groups affiliated with Pax Romana in this country are the Natl. Federation of Cath. College Students, Natl. Federation of Cath. Alumni, Cath. Students Peace Federation, Theta Kappa Phi, Catholic fraternity in non-Catholic colleges, and the Ukrainian Cath. Youth League.

The sessions both of the study week and the congress itself will be devoted mainly to consideration of the problems of Catholic Action in universities and colleges, formulating a program of action, problems of internal significance, etc. A number of distinguished speakers will address the different meetings, to be attended by delegates from the greater number of countries of Europe, as well as from South America and other continents.

At the conclusion of the congress the National Federation of Catholic College Students will conduct its first national convention.

* * *

A significant feature of the development of the Subiaco Deanery, Ark., Assembly of Study Clubs has been its rapid growth of membership. On Pentacost Sunday of last year the Assembly conducted its first meeting, attended by representatives of 13 affiliated clubs. At the meeting held at Morrison Bluff on Pentacost Sunday of this year about 200 delegates, representing 25 associated clubs, responded to the roll call. This expansion in the short space of one year is due in great part to the efforts of Rev. George Strassner, O.S.B., spiritual director.

A well-rounded program of events was arranged for the recent session. Following a basket dinner the delegates participated in Benediction services. At two o'clock Fr. Strassner called the meeting to order, and the president of the host club, St. Anthony's, welcomed the visitors. A number of addresses were delivered by members of the clergy and the club members after which a debate was conducted between representatives of two affiliates on the proposition, "The automobile has done more harm than good to the morals of modern youth."

The principal address was presented by Rt. Rev. Paul M. Nahlen, O.S.B., Abbot of Subiaco Abbey, who spoke on higher education and vocations. Others to address the meeting were Fr. Strassner, who outlined the struc-

ture of a study club, Rev. Eugene Knoff, O.S.B., Rev. Augustine Linbeck, O.S.B., "No Bad Literature on our Newsstands," Miss Virginia Manning, "Selfishness and Snobbishness Among Catholics," Miss Martha Swity, "Answering a Minister," and Mr. T. B. Dobel, "Chain Prayers."

Endeavoring to increase the number of societies affiliated with the C.V. Youth Movement, Rev. Edward A. Bruemmer has prepared a post card to be sent to Catholic young men's organizations outlining five reasons why "your youth organization should be affiliated with the Youth Movement of the C.C.V. of A."

Listed among the reasons for affiliation with the C.V. are the following: profiting by the suggestions of the national youth committee, receipt of the monthly activities letter addressed to all affiliates by Fr. Bruemmer, the opportunity to consult the director in all matters pertaining to youth activities, the services and facilities of the Central Bureau, and the ability to develop a more united front by means of the State Branches and district leagues through which C.V. youth affiliates operate.

Copies of the printed card will be distributed at the national convention in San Francisco. Those desiring a supply may write to Fr. Bruemmer, 216 Broadway, Jefferson City, Mo.

* * *

A Pilgrimage to Rome of 20,000 Young Christian Workers of France, Belgium and Switzerland is being prepared for September. They will be received in audience by the Holy Father.

Small groups of working youths from many parts of the world will take part. The pilgrimage is being organized at the express wish of the Holy Father.

CO-OPERATION AND CREDIT UNIONS

THE assistance rendered by a co-operative bank at Mangalore, India, to the garden cultivators of Puttur when engaged in fighting the Mahali pest is described as "a glorious page in its history" by a writer in the *Madras Journal of Co-operation*. He states:

"In 1936 the Puttur Taluk was faced with a crisis of the first magnitude. Hundreds of acres of areca gardens were about to be ruined absolutely by the break-out of the Mahali pest. Never before was the efficacy of co-operation proved to a greater extent. A society was started to distribute chemicals and sprayers to the ryots and the Central Bank advanced to the society a sum of Rs. 21,539. One thousand two hundred and forty acres of land were sprayed in this manner and we are happy to record that the society managed to clear off its entire dues to the Bank."

The related facts prove how far-reaching is the adaptability of co-operation. As an extension of mutual help to new needs, which proved so powerful an influence in the Middle Ages, co-operation promises to bring about a reformation as great as that which found expression in the guilds. However, the fundamentally sound principles of co-operation must be kept alive and strengthened by the very same spirit which made possible their growth and influence.

Credit Unions as a topic for discussion clubs is recommended by Rev. John Lockwood, C.S.S. R., an ardent promoter of the Credit Union movement. Writing in the *Eikon*, of Montreal, Fr. Lockwood outlines in detail the function and scope of a C.U., insisting—as we have on so many occasions—that the Credit Union movement is essentially a voluntary movement on the part of those concerned, and that any attempt to superimpose it on people who are not interested is doomed to failure.

This voluntary action, the writer maintains, should be founded on knowledge and conviction. Hence “it is only to be expected that the Credit Union movement should be preceded by a program of adult education.” However, much difficulty has been encountered in inducing men and women whose formal education stopped 20 or more years ago to take up any kind of study.

For this reason the practical aspect of a C.U., the writer believes, must be emphasized. Likewise a splendid opportunity for informal discussion is afforded whenever such topics as the necessity of saving, balancing a budget, loan sharks, etc., are posed.

Fr. Lockwood also refers to a problem of broader significance, viz., the relation of a C.U. to consumers co-operation in general. “While the Credit Union is in itself a useful and worth while enterprise,” he states, “yet when viewed in the light of co-operative ideals its importance becomes much more significant. . . It is usually the first step in the development of the co-operative system and a realization of this is important.”

* * *

Co-operatives should establish their own independent banking systems as the next step in their development, declared Dr. James P. Warbasse, president of the Co-operative League of the U. S. for 23 years, on the occasion of the 11th biennial convention of the League, held in Kansas City, Mo.

The speaker envisaged a nation-wide co-operative banking system which would supply the credit needs of co-operatives from funds deposited by other co-operative organizations. Warning the co-operators to steer clear of political influence, Dr. Warbasse asserted:

“The confusion between co-operation and political government and the proposal to combine the two are greatly to be deplored. The co-operative relationship of people grows out of their wants; government grows out of their wickedness. Co-operation supplies needs; government restrains vices. Co-operation promotes friendly intercourse; government creates differences. Co-operation guides; government punishes. Co-operation stands for society; government stands for a class in society.”

Repeatedly we have urged the formation of central banks for Credit Unions, to fill the condition outlined by Dr. Warbasse. The Credit Union movement has proved that it is no “flash in the pan.” If a central banking system is necessary for co-operative organizations, it is needed even more by Credit Unions.

* * *

During May the number of Federal Credit Unions were increased by 57, only three of which were registered as “religious”: Sacred Heart Parish F.C.U. at Wethersfield, Conn.; St. Anthony Parish F.C.U., Toledo, O., and Agudes

Achem F.C.U., organized for the members of the Congregation Agudes Achem Anshai of New Lots, Brooklyn, N. Y.

Out of a total of 3287 F.C.U.’s, only 91 are classed as religious, 40 as labor unions, and 120 fraternal and professional.

THE C. V. AND ITS BRANCHES

Convention Calendar

Catholic Central Verein of America and National Catholic Women’s Union: San Francisco, Calif., July 29th to August 2nd.

C. V. and C. W. U. of North Dakota: Lefore, July 8-10.

Cath. State League and C. W. U. of Texas: Olfen, July 11-13.

C. V. of Oregon: Portland, July 16.

C. V. and C. W. U. of Pennsylvania: Wilkes-Barre, August 19-22.

C. V. and C. W. U. of New York: Syracuse, September 2-4.

C. U. and C. W. U. of Arkansas: Ft. Smith, September 3-4.

Cath. Federation and C. W. U. of California: San Francisco, September 3-4.

C. V. and C. W. U. of New Jersey: Newark, September 17-18.

St. Joseph’s State League and C. W. U. of Indiana: Ferdinand, September 17-19.

C. U. and C. W. U. of Missouri: Hermann, September 17-19.

C. V. and C. W. U. of Minnesota: Hastings, September 24-25.

Special Train to be Chartered for Convention Delegates

DELEGATES to the San Francisco conventions of the C. V. and N. C. W. U. participating in the pre-convention tour will travel from Kansas City to San Francisco aboard a special train, it was announced by Mr. Wm. J. Kapp, chairman of the tour committee. A total of 104 reservations had been received by June 28th, and the committee’s secretary, Mr. Albert J. Sattler, declared that more than enough added reservations would be received to obtain the 110 passengers demanded by the railroads for a special train.

The State Branches of the C. V. and C. W. U. of New York account for the greatest number of participants from any single State, 39 of their members having reserved accommodations. Connecticut is second, with 22, and New Jersey is third, with 15. One reservation was received from Ottawa, Canada. On the other hand, the Branches in the States of Indiana, Ohio, Wisconsin, Minnesota, Pennsylvania and Missouri had up to June 30th secured a combined total of only 26 reservations.

Thirty-six delegates will participate in Tour “B,” the shorter tour, while 66 have indicated their intention of joining Tour “A,” to last ap-

proximately three weeks. The committee has announced that members of Tour "B" will be granted stop-over privileges on the return trip; the tickets are good for 90 days.

The participants will leave Kansas City at 6:15 p. m. on July 23rd aboard the special train which will be made up there. Accompanying the delegates will be Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and 11 priests. Members of the clergy may travel at the reduced clergyman's rate.

Affiliated societies are advised that it is still not too late to obtain reservations for their delegates, and are again asked to make every effort to be represented at this so important assembly.

In last month's edition of our journal we reported the names of 50 participants in the tour. Other reservations have been received from:

Rev. Anthony T. Strauss and Rev. R. B. Schuler, Missouri; Rev. Jos. J. Schagemann, C.S.S.R., Ohio; Rev. Charles Buttner and Rev. George Buttner, New Jersey; and from members in the following States: *New York*: Mrs. Elizabeth Haus, Miss Martha Minke, Mrs. Adeline Heyd, Mrs. Margaret McKeon, Mr. A. G. Steinert, Miss Helen Corbett, Miss Marie Corbett, Mrs. Emma Albert, Miss Victoria Haage, Mr. and Mrs. Balthasar J. Funke, Miss Ida B. Pauly, Miss Laura K. Schilling, Miss Anna Leckler, Mrs. J. J. Harrison, Miss Theresa Munzer, Mrs. Mary Munzer, and Miss Lillian C. McDowell; *New Jersey*: Mrs. Josephine Stetter, Miss Matilda M. Hepp, and Mr. John Boehm; *Connecticut*: Mr. and Mrs. Charles Wollschlager, Mrs. Dorothy Suffa, Mrs. Catherine Meuten, Miss Florence Donnelly, Mrs. Anne McGowan, Miss A. Mildred Ottowitz, Mrs. Clementine Schott, Mr. Leo Misbach, Miss Louise E. Mark, and Miss Catherine Gorman; *Missouri*: Mrs. Camilla Strauss, and Mr. Bernard E. Lutz; *Pennsylvania*: Mr. Herman Spiegel, Mr. Joseph H. Reiman, Mrs. Eva J. Kilcourse, Mr. John Eibeck, and Mr. Frank Stifter; *Wisconsin*: Mr. and Mrs. Joseph G. Grundle, and Mrs. August Springob; *Minnesota*: Mr. Joseph H. Matt, Mr. and Mrs. W. Eibner, and Miss Mary Eibner; *Indiana*: Mr. and Mrs. George Philipp, and Miss Cecelia Philipp; *Ohio*: Mr. William J. Philipp; *Ontario*: Miss Katherine Donnelly.

Festival Concert in Bethlehem

PROCEEDS from the Festival Concert conducted at Bethlehem, Pa., on May 28th for the benefit of the C.V. and N.C.W.U. amounted to \$1480.34, it was announced by Mr. Albert Dobie, general secretary. Moreover, additional sums are expected from a number of State Branches. Of this amount \$809.24 was contributed by C.V. societies and \$671.10 by affiliates of the Women's Union.

Reports on the concert itself indicate that the event was quite successful. Under the direction of Prof. Francis L. Mies the Holy Name Glee Club and the Catholic Youth Organization Ladies' Chorus of Holy Ghost Parish presented a well selected program of 15 choral numbers before a capacity audience. Mr. Charles Hagey was guest soloist.

Under the supervision of Mr. William H. Siefen and Mrs. Mary Filser Lohr, presidents of the C.V. and N.C.W.U. respectively, both of whom attended the concert, the awards of

the two tours to the San Francisco convention were made. The recipients are Mr. T. J. Arnold, of Little Rock, former president of the C.U. of Arkansas, and Mrs. C. W. Pauly, of Woodside, N. Y. About 18,000 tickets to the concert were disposed of, the committee in charge reported.

Responsible in great part for the success of the affair was Rev. Scott A. Fasig, pastor of Holy Ghost Parish and host to the 1938 convention of the C.V. in Bethlehem. The names of Fr. Fasig and Rev. R. S. Billinger, assistant pastor, were included among the 103 patrons of the concert.

Contributions received from the C.V. Branches are as follows: Arkansas, \$10, California, \$50, Connecticut, \$92.25, Illinois, \$3, Indiana, \$26.45, Iowa, \$1.70, Kansas, \$25, Maryland, \$10, Michigan, \$5, Minnesota, \$67.20, Missouri, \$40.40, Nebraska, \$1.50, New Jersey, \$93.20, New York, \$112.95, North Dakota, \$7, Ohio, \$16.35, Oregon, 20c, Pennsylvania, \$194.45, Texas, \$11.59 and Wisconsin, \$41.

New Spirit Manifested at Illinois Convention

IF there is any one feature of the forty-fifth annual convention of the Catholic Union of Illinois, conducted at Quincy on May 21-22, that may be singled out for particular mention, it is undeniably the new spirit of enthusiasm that has entered the organization. This was manifested in a variety of ways: in the diligence and painstaking care with which the convention committee arranged every detail, the whole-hearted co-operation of the delegates in the various events of the two-day meeting, the brilliance of the mass assemblies, and the lively discussion that marked every business session. Of especial interest to the delegates was the report that during the past year 16 new societies and four others formerly affiliated with the Union were enrolled as member societies, representing a total of about a thousand men.

Throughout Saturday the delegates arrived from all parts of the State. That evening the executive committee met in special session to discuss ways and means to promote increased interest in the Branch. On Sunday morning a joint session was held in St. John's Parish auditorium, at which the visitors were welcomed to Quincy and the parish by Mr. F. Wm. Heckenkamp, chairman of the convention committee, who in turn introduced Rev. A. J. Stengel, pastor and host to the convention, Mayor Leo Lenane, and Mrs. Lawrence Schmitt, assistant chairman of the convention committee. Responses were made by President Joseph B. Engelmeyer for the men and Mrs. Elizabeth Vonderheide for the Cath. Women's League of Illinois.

The convention mass was celebrated in St. John's immediately afterward by Rev. Anthony T. Strauss, spiritual director of the Natl. Cath. Women's Union; the sermon was preached by Rev. Joseph Forst, O.F.M., on the retreat movement. Following lunch in the school auditorium the delegates repaired to South Side Park for the mass meeting.

Here a most unusual sight greeted them. A large bandstand had been converted into a shrine of the Blessed Virgin by means of a specially constructed platform surmounted by an archway and cross. Both the bandstand and archway were covered by thousands of flowers. Prior to the meeting a short May Day devotion was conducted, at which Rev. Vincent Schrempf, O.F.M., delivered the sermon. Speakers at the meeting, attended by nearly 4000 people, included the local chairmen and the Branch presidents. Principal speak-

ers were Rev. Edward A. Bruemmer, 2nd vice-president of the C.V., and Mr. Bernard E. Lutz, assistant to the Director of the Central Bureau. Mr. Lutz, speaking first, outlined the history of the C.V. and the Bureau, and discussed the present program of the national organization. Fr. Bruemmer explained in detail the five-point program of the C.V. Youth Movement, of which he is the director.

At the convention banquet Rev. John Koebele, O.F.M., delivered an address on "Catholic Action." Other speakers on this occasion were Rev. B. Hilgenberg, spiritual director, who had also been chairman of the afternoon program, Rev. John S. Brockmeier, newly appointed spiritual director of the women's Branch, and the presidents of the men's and women's sections. The Sunday evening program was concluded with a social gathering of delegates and visitors in the Western Catholic Union's auditorium, where the majority of convention sessions were held.

Requiem mass for deceased members was celebrated in St. Mary's Church early Monday, and after a short joint meeting at which the presidential messages were read, separate business sessions began.

The various district leagues reported on their activities of the past year, as did several special committees, notably the Credit Union, the promotion and the constitutional committees. A change was made in the constitution setting forth more clearly the status of participating and active members.

A total of 13 resolutions were adopted by the organization, on the Holy Father, Missions, Human Rights, the Catholic Youth Movement, Legion of Decency and Clean Literature, Federal Education Bill, the Press, Socialized Medicine, Neutrality and Peace, Group Hospitalization, Credit Unions, District Unions, and the Central Bureau.

Officers elected for the coming year are: J. B. Engelmeyer, Quincy, president; Edwin Hitpas, Carlyle, first vice-president; F. Wm. Heckenkamp, Quincy, second vice-president; Geo. J. Stoecker, Chicago, corresponding and financial secretary; Fred A. Gilson, Chicago, recording secretary; Frank Becherer, E. St. Louis, treasurer; and Rev. A. J. Stengel, Quincy, Emil Frizol, Peru, Frank Lorenzen, E. St. Louis, Hubert Klingele, Quincy, Matthias Weis, Aurora, and Barney Maier, Chicago, members of the executive committee.

52nd Annual Meeting of Connecticut Section

CONVENTIONS of the Connecticut Branch of the C. V. have for a number of years been arranged somewhat differently from those of other State Branches. Whereas the majority of our affiliated organizations find it more convenient to conduct the greater portion of their business subsequent to the joint mass assemblies and other public events, the Connecticut section has found it practical to hold most of their business meetings prior to the other features.

In this regard the 52nd annual meeting, conducted at Waterbury on June 3-5, was no exception. Promptly at 2:15 o'clock on Saturday the first executive session took place in the auditorium of St. Cecelia's Parish, host to the convention. The first delegates' meeting began at three o'clock and on Sunday morning a joint business meeting was conducted.

Honored guests participating in the convention included Most Rev. Francis J. Tief, former Bishop of Concordia, Kan., now residing in Waterbury, Mr. William H. Siefen, and Mrs.

Mary Filser Lohr, presidents of the C. V. and N. C. W. U. respectively. The convention mass was celebrated by Rev. P. J. Cuny, pastor of St. Cecelia's, while the sermon was preached by Rev. Aloysius Spielman of La Sallette College, Hartford, on the life of St. Boniface. The convention dinner was held on Sunday afternoon, followed by an indoor picnic.

A number of important questions, discussed by the executive meeting on Saturday afternoon, were presented to the general meeting, held immediately following this session. More than 60 delegates heard President Charles A. Wollschlager read his annual message, pertaining to membership, the problem of interesting young men in the organization, the Central Bureau, relationship with the C. V., Credit Unions, *Central-Blatt* and *Social Justice*, the press, and the Cath. Women's Union.

Various bills pending in the legislature were discussed, the treasurer's report disclosing receipts of \$271 and deposits of \$426 accepted, recommendations deliberated, and various committee reports approved. A penny collection for the missions amounted to \$4. In the evening delegates and visitors participated in a social hour.

Bishop Tief addressed Sunday morning's meeting, commending the efforts of the C. V. and N. C. W. U. in the cause of Catholic Action. Speakers at the convention dinner included Mr. Siefen, Mrs. Lohr and the two principal speakers on the occasion, Dr. Edward A. Herr, who spoke impressively on the question of Socialized Medicine, and Dr. Sabina Hart Connolly, of Albertus Magnus College, who discussed the significance of Catholic Action. Later in the afternoon the Waterbury Girls' Drill Team presented an exhibition drill, as they had the previous evening, after which a special In Memoriam service for deceased members was conducted in St. Cecilia's Church. The requiem mass for deceased members was celebrated on Monday morning.

Resolutions were adopted on the Holy Father, Aid to Education, Discussion Clubs, and Foreign Affairs. All officers were re-elected to serve for the coming year, except the second vice-president, which office will be filled by Mr. John Petroske, of Meriden. Other officers include Charles A. Wollschlager, Waterbury, president; John G. Frank, New Britain, first vice-president; Mrs. Mary Misbach, Hamden, third vice-president; Edward F. Lemke, Meriden, secretary; and George H. C. Koehm, Bridgeport, treasurer. Rev. Anthony M. Kaicher, Meriden, has consented to remain in the office of spiritual director.

Stimulating Assembly of Wisconsin Union

IT is indeed heartening to note that our affiliated State Branches have over a period of some 50 years succeeded in arranging conventions that are at once interesting and instructive, that hold the attention of the delegates throughout the period of the assembly, and especially that their programs are adapted to current problems. The biennial convention of the Wisconsin Branch, assembled in Milwaukee on May 27-29, is a good example of how successful conventions of this type can be, provided arrangements are planned carefully and the delegates come to work and not simply to enjoy themselves.

A number of special features marked this year's meeting, including a mass meeting, a Credit Union conference, an oratorical contest,

and a reception for delegates at Our Lady of Good Counsel Home for Girls, operated by the women's Branch. His Excellency, Most Rev. Samuel A. Stritch, episcopal protector of both Branches, encouraged the delegates by his presence at the joint meeting on Monday morning, addressing them on this occasion. With the approval of Archbishop Stritch Rev. John J. Grasser, of Milwaukee, has been chosen as spiritual director of the men's Branch. The retiring spiritual adviser, Rev. Charles Eschweiler, declared that his infrequent visits to Milwaukee did not enable him properly to discharge his duties.

Executive meetings were conducted throughout Saturday and a social hour was held in the evening. The opening session took place on Sunday morning, at which time Rev. Callistus Stipich, O.M.Cap., pastor of St. Francis Parish and host to the convention, welcomed the delegates. The visitors then repaired to the Church where Rt. Rev. Msgr. Bernard G. Traudt, Vicar General, celebrated pontifical mass. Rev. Donald Miller, C.S.S.R., of Oconomowoc, preached the sermon, the theme of which was "Behold, I come quickly. Hold fast to what thou hast. Let no man take thy crown."

Two addresses were delivered at the mass meeting in the afternoon, the first by Rev. Frank M. Schneider, professor of dogmatic theology at St. Francis Seminary, who indicated the "Church's Teaching on Human Rights," and the second by Professor Paul Mundie, of the department of sociology, Marquette University, who outlined the "Problems of Modern Cities." Eight young men and four young women participated in two separate oratorical contests that evening, the winners being Mr. Anthony Brondino and Miss Dorothy Hayes, both of Milwaukee.

President Joseph Holzhauer read his message at Monday morning's joint session. It was concerned with the Holy Father, youth, new members, district league meetings, Catholic Action, the Catholic press, legislative committee, credit unions, oratorical contests, the Cath. Women's League, anniversaries and co-operation. Mrs. Bertha M. Breitenbach, president of the women's Branch, also read her presidential message at this meeting.

Business sessions and discussion of resolutions occupied the attention of the delegates throughout the remainder of the day. In the evening the Credit Union conference took place, presided over by Rt. Rev. Msgr. Philip Dreis, of Sheboygan. Addresses on the subject were delivered by Rev. Paul Tanner, secretary of Catholic Action in the Milwaukee Archdiocese, who considered the "History and Principles of the Credit Union," and by Mr. John Colby, managing director of the Wisconsin Credit Union League, who explained "The Operation and Mechanics of the Credit Union." An open forum of questions followed the conference.

Eight resolutions on timely topics were adopted by the convention. The organization pledged its homage to Pope Pius XII, promised support of groups organized to advance the cause of decent literature, reiterated its resolution adopted in 1937 regarding temperance, rejected the proposed aid-to-education bill, endorsed the Catholic Youth Organization program of the Archdiocese, advocated the sponsorship of lay retreats, urged the formation of Parish Credit Unions, and vigorously opposed the attempts to legalize sterilization and euthanasia.

Officers elected for the coming two years are: honorary president, Frank C. Blied, Madison; president, Joseph H. Holzhauer, Milwaukee; first vice-president, Ben Gottsacker, Sheboygan; second vice-president, Lawrence J. Timmermann, Milwaukee; recording secretary, August Springob, Milwaukee; corresponding and financial secretary, John A. Roehl, Milwaukee; and treasurer, Frank Seitz, Racine.

Kansas Branch Meets in the "Dry Belt"

THE importance of the Kansas Branch of the C. V. lies in its consisting largely of societies organized in rural parishes in various parts of the state. But because of this fact, the organization has felt to a greater degree even than have our Branches in other states, the effect of the depression, which has resulted so disastrously for farmers. In this particular case the drought has added to other difficulties, because a large number of parishes, where affiliates of the Kansas Branch are found, lie in the dry belt and even in the dust bowl. Nevertheless, the organization has held together, due largely to the efforts of its officers and a number of priests who were willing to take conventions even out of turn, realizing it to be impossible for others to do so because of repeated droughts.

None of the conventions of recent years was therefore held in the dry belt, although all parties concerned were anxious to go back to the parishes where formerly outstanding meetings have been conducted. Now Msgr. J. B. Vornholt, V.F., pastor of St. Joseph's Parish at New Almelo, and his parishioners have broken the spell, even though a new drought seemed to threaten at the time of the convention. In the face of conditions that seemed to predict another crop failure, the program of the two-day meeting was carried out successfully, due largely to the courageous spirit of the Monsignor, who has served the Church on the frontier for over fifty years.

The resolutions committee met on the eve of the first day of the convention, May 23rd, to discuss the problems with which it was to concern itself. Quite properly, the rural problem loomed big during these discussions and resulted in a statement representing the consensus of opinion of a group of farmers from various parts of Kansas and which, therefore, is of more than usual importance and value. The solemn High Mass and sermon, by Rev. John Wolf, of Leoville, Kan., laid a foundation for all subsequent deliberations to which the constant influence emanating from the personality of Msgr. Vornholt added from time to time. The address of the representative of the Central Bureau of the C. V. was attuned to the occasion, as were a number of other talks, all of which helped to round out a program worth the attention of men perfectly aware of what is at stake.

New Almelo is a hamlet of but few houses among which the parish church, built of stone, looms as a monument to the religious zeal of the men who planted it in what has in recent years come to be known as the dust bowl. The civic demonstration was therefore held at Lenora in a movie playhouse, where the Director of the Central Bureau held the only address of the evening. The audience was composed not merely of Catholics but also of non-Catholics. A showing of picture reels for the delegates closed the evening.

After the Requiem High Mass for deceased members of the Branch, the morning of May 24th was dedicated largely to a discussion of the resolutions. The officers were especially anxious that these should constitute the expression of opinion of the delegates. The delegates re-elected their tried leaders to office, two of whom are known well in the C. V., Mr. M. Mohr, president, and Mr. John Suellentrop, secretary. Msgr. Vornholt accepted the office of Spiritual Director for another year. In 1940 the convention will meet at St. Mark's.

Despite the visitations of nature and the results of the Great Depression, to which they have been exposed so long, the hospitality extended to the delegates by the members of St. Joseph's Parish was most com-

mendable. To begin with, Msgr. Vornholt eliminated the collection which it is customary to take up during the High Mass; at each repast people got more than their money's worth and on the last day pay for the dinner was refused. Such generosity in Israel is indeed rare today.

An Achievement of a Quarter-Century

OVER a period of 25 years the Central Bureau has been engaged in building up a registry of newspaper clippings, magazine articles, documents, broadsheets, leaflets and other data on a wealth of subjects. These encyclopedia files are used constantly by members of the Bureau's staff, by students and other visitors in the preparation of articles, theses, addresses, in answer to requests for information, and in a variety of other ways.

Today the registry, of which there are few of its kind anywhere, contains 5826 folders on a total of 5797 subjects of an apologetic, religious, political, economic, historical, sociological nature. The number of individual clippings runs into the hundreds of thousands. There are 77 large filing cases which make up the registry and soon their number will have to be increased to provide for additional clippings.

Virtually every day in the year items intended for these files are clipped from the many hundred magazines and newspapers received by us during the course of a month. On a recent "filing day," for instance, 461 separate items were added, the result of a ten-day period of clipping. During the last fiscal year, ending June 30th, material on 278 new subjects was incorporated in the folders.

In addition to the general registry, 16 steel files of clippings and documents pertaining to the efforts of German immigrants in this country, German-American parishes, records of the C. V. and N. C. W. U., etc., are maintained in the historical registry. Within the past year indices of the contents of both registries, containing ample cross references, have been prepared; these greatly facilitate the consultants in their investigations.

In the work of collecting records of contemporary events we have enjoyed the collaboration of many friends, notably Congressman John J. Cochran, of Missouri, Mr. M. Girten, of Illinois, and Mr. William Pohl, of Minnesota, among others.

Valuable Gifts to Library

TO the many gifts the C. V. Library owes to Mr. Wm. Pohl, of St. Paul, he has now added one of special value. In two sturdy scrap-books, made by him, Mr. Pohl has inserted with all due care a collection of newspaper cartoons, published in our country during the World War.

Our already considerable collection of Fr. Weninger's, S.J., writings has been augmented by a number of valuable volumes donated by Rev. M. J. Boylan, S.J., of Xavier University, at Cincinnati. Among them are seven books in French, one in Italian, several in Latin, English and German, all of which we lacked thus far. That Weninger's writings should have been translated into the French and Italian is added

proof of the extraordinary influence exerted by this remarkable priest during his lifetime.

It is not often belated effort to obtain a complete set of a privately printed periodical meets with success. Due to the understanding attitude of Fr. John B. Wuest, O.F.M., we were fortunate in obtaining a set of 10 volumes of the *Provincial Chronicle*, published by the Fathers of St. John's Province, O.F.M. In addition, we were favored with a copy of the index for the first 5 volumes.

Through the courtesy of Mr. Frank C. Blied, of Madison, Wis., former president of the C.V., our collection of the *Wisconsin Magazine of History*, valuable historical quarterly, is now up to date. Mr. Blied recently sent us 20 issues of this quarterly, extending from 1934 to March of this year.

To each and every one of these donors, and all others who during our past fiscal year have aided our efforts to increase the C.V. Libraries, we again express our gratitude for their co-operation.

Catholic Day, Meetings of District Leagues

PROMINENT among the characteristics of the Branches and Leagues affiliated with the C. V. is their consistent devotion to duty. Unremittingly they evidence their interest in the cause, conducting a variety of activities at times under adverse conditions and lack of co-operation in certain quarters. Thus during recent weeks our District Leagues have been active on a number of fronts. The Carver County, Minn., District Federation, for instance, sponsored a highly successful Catholic Day at Winsted recently, the program consisting of a mass meeting, business session, religious service and May Day celebration.

Rev. William Wey, spiritual director of the C. W. U. of Minnesota and pastor of Holy Trinity Parish, Winsted, was host to the assembly, addressed by the following speakers: Mr. Ray Robertson, "Catholic Ideals"; Mr. Benedict Spohn, "Work Still to be Done"; Mr. Willibald Eibner, K.S.G., former president of the C. V., and a number of the Federation's officers. The stations of the cross, erected in memory of pioneer members of the parish, were blessed on this occasion, while the statue of the Blessed Mother reposing in the grotto on the parish grounds was blessed by Rt. Rev. Msgr. Joseph Guillot, representing Archbishop Murray. In the evening the visitors again assembled before the grotto where the May crowning took place. At the business session Mr. J. M. Aretz was elected president of the Federation for the coming year.

Guest speaker at the meeting of the Central District, C. U. of Arkansas, held on June 11th at Conway, was Rev. C. Wolffer, C.S.Sp. A feature of the meeting was the public speaking contests for young men and young women in which 10 young people participated. The delegates were welcomed to Conway by Rev. A. Lachowsky, C.S.Sp., pastor of the local parish. Mr. J. J. Hiegel, of Conway, was elected president of the District.

The double burden Catholics bear in maintaining their own schools as well as contributing to the support of public institutions provided the theme of the remarks of Rev. Fr. Edgar, O.F.M., of Quincy College, at the quarterly meeting of the Quincy, Ill., Men's Ca-

tholic District Union held in St. Francis Hall. The speaker indicated especially the saving to public finances the Catholic schools effect. Mr. J. B. Engelmeier was re-elected president of the Union at the meeting.

Jubilee

PARISHIONERS, friends, members of the clergy and the Ordinary of the Galveston Diocese gathered on June 11th at St. Martin's Church, in Tours, Tex., to pay tribute to Rev. George J. Duda, its pastor, on the occasion of his silver jubilee as a priest. Fr. Duda has long been numbered among our collaborators; two years ago he was host to the annual convention of the Cath. State League of Texas, and on frequent occasion has been a benefactor of our library.

Most Rev. Christopher E. Byrne, Bishop of Galveston, presided at the jubilee mass, celebrated by Fr. Duda; His Excellency also preached the sermon. Responding to the tributes paid him, the jubilarian addressed the large crowd attending the civic demonstration in the afternoon, assuring them of his continued co-operation and thanking them for their manifestation of loyalty and devotion. The program consisted of nine addresses, including those by Bishop Byrne and representatives of the Texas Branches of the C. V. and N. C. W. U. A "parish dinner" was served in the evening, after which other addresses of felicitation and congratulation were delivered.

FORCEFUL PRONOUNCEMENTS OF C. V. BRANCHES

Important Resolution Regarding Agriculture

FOR many years the resolution on agriculture adopted by the Kansas Branch of the C.V. at its annual meeting has come to be regarded as a document of exceptional value not only by members of the Branch and other sections of our organization whose membership is partially rural, but by outsiders as well. This year's resolution, one of seven adopted by the convention held at New Almelo on May 23-24, is a lucid statement of present conditions obtaining in rural areas; it considers in detail the problem of Federal assistance, and recommends as a more lasting solution the application of the principles of self-help and mutual help.

The meeting also condemned the proposed socialization of medical care and in a separate resolution advocated a program of co-operative medicine to achieve the same end as that visualized by proponents of the Federal plan. A lengthy resolution on the late Pope Pius XI and his successor, Pope Pius XII, was drafted; the delegates pledged their filial loyalty to the Holy See and promised to do their share in any endeavor recommended by His Holiness.

A trenchant statement on the necessity of preserving the neutrality of our country was also adopted. Other resolutions voiced the opposition of the Branch to the aid-to-education bill pending in Congress, and promised the co-

operation of the members in the attempts being made to stamp out the evil of objectionable literature.

Because we feel the proposition concerning agriculture is so timely and pertinent, the full text is herewith presented. The resolution follows:

"Although confident that the AAA of 1938 has not fulfilled the promises it was supposed to hold out to the farmers of the Nation, the 28th Annual Convention of the C.V. of Kansas is reluctant to criticize either the measure or operation of its various features at the present time. The efficacy of a program so vast as that the AAA is intended to put into practice evidently cannot be judged by the results of little more than one crop season. Therefore we confine ourselves to restating the opinion expressed on this subject by the 27th convention of our organization. Special attention, however, should be granted the passage of last year's resolution warning against the evident danger of centralization of power in the Federal Government.

"At the same time, we consider it an obligation of civic duty to declare that the AAA, however well meant or necessary it may appear to be because of prevailing conditions, is not a remedy directed at the root of the evil from which agriculture is suffering. It cannot at best do more than alleviate the worst symptoms. In spite of the AAA, for instance, the index of prices of farm products, according to the 'Agricultural Situation,' published by the U. S. Department of Agriculture, declined during the first quarter of 1939 to the lowest point since July, 1934. The Index Numbers of prices received and paid by farmers are equally revealing. Prices received are expressed by the index figure 91, as against 120 for prices paid, resulting in a ratio of prices received to prices paid expressed in the index figure 76, which represents the buying power of farm products.

"A condition so unsatisfactory as the one disclosed by these official figures should demand the attention of farmers and non-farmers alike. Before all the removal of the fundamental causes of the disquieting phenomenon of plentiful harvests and undernourished millions, both in our country and the world over.

"While we admit the Federal Government to have undertaken numerous efforts to assist farmers to overcome the results of droughts, low prices, etc., we are also of the opinion that loans and measures of crop control do not suffice to re-establish farming on a sound basis. The American producer of staples needs foreign markets; we are confident they can be found, provided the Government is willing to establish a system of exchange or barter with other nations to the exclusion of international financiers. Of equal, or perhaps even greater importance, is not a mere investigation, but a complete suppression of monopolies which flourish at the expense of all consumers. We feel the administration has not carried out its promise to rid the nation of this parasitical growth.

"If the majority of American farmers are not to be reduced to the status of tenants, or at best peasants, efficacious remedies for the present evil conditions must be found at once. Before all, the American farmer has a right to demand a just price for the wares he markets and a living wage for his labor. He is being denied both. Whether a fixed legal price for staples is the remedy to be applied we would wish to let undecided at the present time. But the subject is worthy of serious study and discussion, and perhaps a trial with one commodity, cotton, for instance.

"After everything has been said, there remains to each and every man the duty to do what lies in his power to better conditions by those means which have proven their worth so often in the past. In addition to personal self help, the American farmer must today and henceforth cultivate mutual help, especially as expressed in co-operation, which has proven so effective in Europe these hundred years."

Connecticut Branch Opposes Foreign Entanglements

CONDEMNING the propaganda rampant in our country tending to involve our nation in European affairs, delegates to the 52nd annual convention of the Connecticut Branch of the C. V., meeting in Waterbury on June 3-5, urged that the United States remain free of foreign entanglements. The convention asserted: "we are ready to serve and ready to die for our country, but we are absolutely opposed to our young men being sacrificed in affairs not concerning our country." Other resolutions pledged the loyalty of the Branch to the Holy Father, registered the delegates' opposition to the various aid-to-education bills pending in Congress, and advocated the formation of discussion clubs by member societies to study the papal encyclicals.

"Today millions of our worthy citizens," the resolution on Foreign Affairs states in part, "among them many of service age, are unemployed and in dire circumstances, because of the man-made depression, and due in part to the last war . . . It is too soon to forget the last war, too soon to forget the sorrow, the misery and the suffering the last war brought us.

"We, members of the Connecticut Branch of the C. V. and of the N. C. W. U., wish to go on record as being opposed to America's unnecessary participation in foreign affairs." The convention ordered a copy of this resolution be sent to members of the Foreign Relations Committee as well as to the State's representatives and senators.

* * *

Forceful Declarations of Wisconsin Branch

VIGOROUS condemnation of the various proposals to legalize voluntary and compulsory sterilization and "mercy killings" was expressed by the convention of the Wisconsin Branch of the C. V., held May 27-29 in Milwaukee. A total of eight resolutions were passed by the meeting on this occasion. One of the propositions, on temperance, had been adopted at the bi-ennial convention in 1937 but the delegates considered it of such value that it was passed again.

Support of the Catholic press and co-operation with those agencies attempting to rid newsstands, etc., of objectionable publications were pledged, as was assistance to the Archdiocesan C. Y. O. program. The first resolution promised the filial loyalty of the organization to His Holiness, Pope Pius XII.

In other resolutions the delegates rejected the proposed aid-to-education measure on the ground "it is wrong in principle and detrimental to the spirit of self-reliance," reiterated their endorsement of the lay retreat movement, to effect "a spiritual regeneration of society," and advocated the formation of parish credit unions in those parishes of the State where none now exist.

The resolution on Sterilization and Mercy Killings is especially timely and pertinent. "We vigorously oppose and condemn every proposal to legalize voluntary or compulsory sterilization of human beings," this resolution states, "for the reason that such procedure

is a violation of the rights of man and of the law of God.

"To guard society against the procreation of the feeble-minded and repeated crimes on the part of sex perverts, we recommend the segregation of the feeble-minded in institutions and imprisonment for sex perverts when found guilty of sex crimes; proper medical attention to be given in both cases, to the end, that if possible, a cure may be effected and that the individual may return as a useful member of society.

"Mercy killing being closely allied to sterilization, we likewise desire to raise our voice against another abuse that unfortunately seems to be gaining some advocates, that is, the so-called 'mercy killing.'

"We condemn this form of euthanasia as a violation of God's law: 'Thou shalt not kill.'"

* * *

Significant Resolutions on Important Problems

SIXTEEN resolutions on a wide variety of subjects were adopted by the Quincy convention of the Cath. Union of Illinois, conducted on May 21-22. In addition to commentaries upon a number of present-day problems, the convention adopted several propositions regarding the welfare of the organization itself. Two resolutions were concerned with education, and two with the problem of medical care.

The convention pledged the loyalty of the organization to the Holy Father, commended to the attention of all affiliated societies the lay retreat movement, urged greater support of mission endeavors and the C.V. Youth Movement. Pledging assistance to the Legion of Decency and to the episcopal program to rid newsstands of objectionable periodicals, the delegates recommended greater support of the Catholic press. They also advocated more intensive participation in the study club movement, the formation of Credit Unions, and promised closer co-operation with the Central Bureau in the promotion of its various activities. The four existing District Leagues were commended for their efforts and organization of others urged.

While expressing their willingness to support public schools as well as Catholic parochial schools, the delegates deplored the fact that the burden of double taxation is increasing each year. In another resolution the organization entered its objections to the aid-to-education bills pending in Congress on the ground that Federal control of education is undesirable. Similar opposition was voiced to the proposed system of socialized medicine whereby the Federal Government would come to control medical care in the country. A companion resolution advocated a system of "group health" insurance, applying the principles of self help and mutual help to the problem.

Trenchant resolutions were adopted regarding the present precarious state of international relations and the inviolability of human rights. The latter proposition declares: "We are opposed to all movements, theories and doctrines, be they political, social or economic, which interfere with or deprive any citizen of his inherent social rights on account of race or creed or nationality. We insist that all discriminatory practices which aim to deprive any of our citizens of the American right of equality before the law; which restrict freedom of opportunity for education or employment, or justice, should meet with resistance. We believe that in many respects conditions have improved in recent years and so we oppose all movements which may bring hatred, strife and prejudice among mankind."

The resolution on "Neutrality and Peace," after asserting that the vast majority of people in our country are opposed "to the participation of the United States in a foreign war," condemns the practice of certain of our Government officials entering "into the game of 'international juggling,' thereby jeopardizing

our neutrality in the event of war. We regard this a dangerous action, and beg to remind them that if pursued such steps may have disastrous effects."

While maintaining that "our country's position should be clearly set forth and adequate neutrality legislation formulated," the delegates also subscribed to the opinion "the offices of the Government may and should be used in a sincere attempt to maintain international peace, whether by participation in disarmament conferences, consenting to assist in arbitration proceedings or by similar endeavors."

MISCELLANY

ST. Ann's Parish, Newark, will be the scene of the annual convention of the C. V. of New Jersey, it was announced recently by Mr. Charles P. Kraft, president. The meeting will take place on Sept. 17-18.

After receiving preliminary reports of the convention committees and Branch officers, President Kraft predicted the coming convention will equal if not surpass the meetings of recent years.

"To Christian Democracy, There Must Be Nothing More Sacred Than Justice" has been selected as the motto of the New York C.V. State Branch convention, to be conducted in Syracuse over Labor Day, it was announced recently by President Charles T. Trott.

The printed invitation of the president urges that all delegates study the motto carefully "so that they can come prepared to the convention and be able to discuss it in an intelligent manner." The motto is taken from the Encyclical, *Graves de communi*, of Pope Leo XIII. Preliminary reports on the progress of convention arrangements indicate that this year's meeting will be outstanding in many respects.

Because we do not receive financial contributions to the same extent as formerly from our member branches and societies, the occasional gifts sent us are all the more appreciated. Recently the treasurer of the Cath. Women's Union of Brooklyn forwarded us a check for \$5.50 as a "donation for your work." The sum was realized, she further informed us, from the penny collections taken up during their meetings.

We would wish again to call this praiseworthy custom to the attention of men's societies affiliated with our organization. Money realized in this fashion is acquired "painlessly," and were every unit to put this suggestion into practice the long promised endowment of the C. B. would soon be completed.

For centuries, until two or three decades ago, Europe sent missionaries to our country. About the turn of the century, however, American missionaries began to depart for heathen lands and their numbers so increased that American priests, brothers and sisters are numerous in Asia, Africa and Oceania.

In fact, American missionaries are now beginning to labor in Europe, the continent which sent so many of its missionaries to our country in former times. Recently in answer to the invitation of the Bishop of Finland, Rev. Martin

B. Hellriegel, Mother M. Wilhelmine, C.P.P.S., and Sister M. Kostka, C.P.P.S., sailed for Helsingfors to survey conditions and make arrangements for mission work to be performed in this republic by the Sisters, whose mother-house is located at O'Fallon, Mo.

Fr. Hellriegel is well known to members of the C. V. One of the leaders of the liturgical movement in our country, he is co-author of the C. B. pamphlet, "The True Basis of Christian Solidarity," and has co-operated with our organization on many occasions. Mother Wilhelmine, an experienced educator, is a sister of Mr. F. Wm. Heckenkamp, member of the C. V. Committee on Social Action, and of Mrs. Sophia C. Wavering, former president of the N. C. W. U.

On the occasion of the 82nd annual commencement of Niagara University, Mr. David Goldstein received the honorary degree of Doctor of Laws. The distinguished publicist and lecturer, well known to members of the C.V. especially for his lecture tour sponsored in the years 1911-13 by the Central Bureau, delivered the commencement address in which he pointed out to the graduates their duties in modern society.

The association of Mr. Goldstein with the C.V. was reported by the *Niagara Falls Gazette* and was likewise mentioned in the program of the exercises. Others to receive honorary degrees on this occasion were Most Rev. Walter A. Foery, Bishop of Syracuse, and Rev. William C. Keane.

Societies of the Catholic Knights of St. George affiliated with the C. V. of Pennsylvania are urged in a special communication from John Eibeck, supreme president and former president of the C. V., and Mr. Louis M. Killmeyer, supreme secretary, to participate in the annual convention of the State Branch of the C. V., to be conducted at Wilkes-Barre on Aug. 19-22. A large percentage of the Knights societies are affiliates of our Pennsylvania Branch.

The Knights of St. George have done more than merely lent moral support to the efforts of the C. V. For many years the organization has defrayed out of the general expense fund half of the per capita tax, 12 cents, demanded of societies affiliated with C. V. of Pa. Mr. Eibeck writes:

"For nearly fifty years the Catholic Knights of St. George has been an integral part of the Pennsylvania State Branch, and its branches throughout the State have been ever loyal in the support of this Catholic Action organization."

The president of the State Branch, Mr. Herman Spiegel, has issued an official invitation to associated units. Host to the convention will be Rev. Cyriac A. Staib, rector of St. Nicholas Parish.

From the day when Cardinal Faulhaber visited the Central Bureau in 1923 a guest book containing the signatures of all visitors has been faithfully kept. The names of hundreds of men and women in all walks of life are represented in this book—prelates, priests, sisters, laymen and laywomen. Hardly a week goes by

without some distinguished visitor calling at the Bureau to consult its library or archives, confer with members of the staff, etc.

It is quite common for travelers from other countries to go out of their way to stop in St. Louis and visit the Bureau. Callers during the past several weeks, for instance, have included Rt. Rev. Joseph Byrne, C.S.Sp., Bishop of Tanganyika, East Africa, Rt. Rev. John Starke, M.S.F., prefect apostolic in Tromsø, Norway, Rev. Charles J. Beurms, C.I.C.M., procurator of the Belgian Fathers in the Philippines, Rev. Edwin P. Fussenegger, of Beaver Falls, Pa., spiritual director of the C. V. of Pennsylvania, and Rev. Ralph F. Bayard, C.M., of Denver, Colo.

The aims and objectives of the C.V., the N.C.W.U. and the Central Bureau were outlined in a radio broadcast over Station WTAD, of Quincy, by Rev. Anthony T. Strauss, national spiritual director of the women's Union, Rev. Edward A. Bruemmer, 2nd vice-president of the C.V., and Mr. Bernard E. Lutz, Assistant to the Director of the C.B. The broadcast was presented on May 21st, immediately following the mass meeting held in conjunction with the 45th annual convention of the C.U. of Illinois.

The speakers were invited to participate in the 15-minute program by officials of the Quincy station. Fr. Strauss explained the purposes of the N.C.W.U. and offered his impressions of the mass meeting and May Day Celebration conducted in the afternoon. Fr. Bruemmer indicated the scope of the C.V. Youth Movement as well as its accomplishments, while Mr. Lutz commented upon the history of the C.V. and the Bureau, outlining briefly the program of the organization.

Almost from its inception the C. V. began to issue resolutions at annual conventions, propositions that soon came to be looked upon by both members and outsiders as statements of principles of great importance. When the N. C. W. U. was organized in 1916, it was decided that the State Branches of women would issue separate resolutions at the conventions and that the national convention of women delegates would also prepare resolutions different from those of the men.

This practice has been carried out with marked success. The C. W. L. of Illinois, for example, at its recent meeting in Quincy, ratified the resolutions passed by the national convention in Bethlehem last year and added two others. The C. W. U. of Connecticut, meeting at Waterbury on June 3-5, drafted a lengthy resolution on the Holy Father, advocated the formation of discussion groups by its member societies and promised full co-operation in the furtherance of the Catholic Youth Movement.

The present time seems especially opportune for the founding of Catholic libraries. Not alone the Catholic press of our country and Europe report on the opening of such institutions, but missionaries, writing to the Bureau, also mention their own efforts of this nature. Thus Maryknoll Sisters, stationed at St. Paul's Hospital, Manila, have informed us they had opened a library "in a little room near the garage." "We borrowed the simplest books from the nurses' library," we are told, "others

were donated, and to these we added those you had sent us." The Sisters add: "We were delighted with the interest adults and children showed and especially to discover them selecting the religious books contained in the little collection."

Finally, we are asked to remember them, whenever secondhand books, pamphlets, etc., are available for distribution. "These people," the writers state, "are, as we would say 'education mad' and will pick up and read almost anything and everything they can lay their hands on."

One of the reasons responsible for the enduring success of the Central Verein is the faithfulness of its members and executives. Many of the officers have served the organization, even at great personal sacrifice, in some instances for the better part of their lives.

At the recent convention of the Catholic Union of Illinois it was disclosed that the two secretaries were on that occasion observing their 25th and 20th anniversaries in their respective offices.

The recording secretary, Mr. Fred A. Gilson, has held that post since 1914, while the financial and corresponding secretary, Mr. George J. Stoecker, has served in that capacity for 20 years. Both men are from Chicago. They received the congratulations of the delegates at the convention for their meritorious service and faithfulness to the Union.

Henceforth the C.V. Federation of Brooklyn will conduct its monthly meetings in the auditoriums of the various parishes constituting the organization. The first of these sessions was held on June 18th at St. Boniface Parish, Elmont, L. I., an affiliate for 35 years. A mission exhibit of articles prepared by the Women's Federation was conducted throughout the afternoon.

Principal speaker was Mr. John L. Bauer, recent recipient of the medal "Pro Ecclesia et Pontifice," who has just returned from a 14-month stay in Mexico. Mr. Bauer's topic was the persecution of the Church in Mexico.

Members of the Rochester Federation at a joint meeting held recently at St. Joseph's Parish welcomed their new spiritual director, Rev. Stephen W. Aulbach, C.S.S.R., promising him their fullest co-operation and support. Fr. Aulbach succeeds Rev. Frederick Nastvogel, C.S.S.R., former rector of St. Joseph's, who has served the organization long and faithfully.

The economic situation and its effect on youth were discussed by Rev. Joseph Vogt, principal speaker on the occasion. The lecturer also outlined the relationship that should exist between employer and employee.

The following statement needs no commentary:

"Greetings from far-off Lithuania from the American Jesuit laboring here, befriended and assisted by your zealous organization! I am very grateful for your help. I received your literature and have used it with good results."

BOOK REVIEW

ACCORDING to a list of additions to the Museum Library, published in *El Palacio*, a monthly review of the Arts and Sciences in the Archaeological Southwest, the institution at Santa Fe recently acquired Col. Meline's book "Two Thousand Miles on Horseback to Santa Fe and Back in 1866."

This volume, brought out by the Catholic Publication Society, of New York, is not often met with. Together with some of the travels of Fr. DeSmet it would bear reprinting in a Library of Early American Catholic Authors. Which library, if it came to pass, should by all means contain Orestes A. Brownson's fascinating and to an extent prophetic novel "The Spirit Rapper."

McCann, Paul. The Circle of Sanctity. B. Herder Book Co., St. Louis, 1939. Cloth, 271 p. Price \$2.50.

Comparing sanctity to a circle, Paul McCann makes of each of the virtues an arc of that circle. In this book he considers The Arc of Wisdom, The Arc of Poverty, The Arc of Obedience, The Arc of Humility, The Arc of Charity and the Arc of Justice. He then proceeds to exemplify each in the summarized life of one or other of the Church's canonized saints. His purpose is to make sanctity of life intelligible to all, desirable and attainable.

His doctrine is sound, instances well chosen, bibliography extensive, and the book is well indexed.

The volume is not a treatise for specialists. It is not meant to be. Its purpose is to popularize sanctity, if we may so express ourselves. The author's aim is to make sanctity understood by the rank and file of our Catholic people—to convey to them clear ideas regarding it and to make sanctity itself attractive to them. His book is well calculated to do this. We can only hope that it may find its way into the hands of many of our young men and young women engaged in settling their lives' supreme objective. Such a book will do them incalculable good.

L. H. TIBESAR, M.M.

Riley, Rev. Arthur J. Catholicism in New England to 1788. Cath. University, Washington, D. C., pp. xi, 481.

This dissertation covers a field which has been rather neglected by our historians. Opposition to Catholicism had been the common note of Protestantism all through colonial times. This hostile attitude the author studied in Protestant sermons, catechisms, school-books, almanacs and private diaries—sources which either molded or reflected popular opinion.

After an introductory treatment of the common Protestant currents of thought and belief, the author points out the forces contributing to the formation of that attitude hostile to Catholicism and its political expression in the re-

pressive laws enacted against Catholics. In the appendices the author prints the text of the anti-Catholic laws of Massachusetts and England and an extract from a newspaper on the death of Father Râle, gathers valuable data on the anti-Catholic and Catholic books in New England Protestant libraries, on English captives converted in Canada and on the French in Boston in 1746. The bibliography on pages 383-451 gives a survey of the immense mass of manuscript and printed sources utilized by the author.

The work is in every way a master-piece of historical research, and cannot be recommended too highly to Catholic readers. There are certain statements which need some qualification. The opening of Queen Henrietta's chapel to public service in London on March 4, 1630, drove thousands of Puritans to America, because they feared that Protestantism would come to an end in England (Report of the Belgian nuncio Sept. 21, 1630). The Puritan ascendancy is mostly due to the fact that "since the year 1640 more persons have removed out of New England than hath gone thither" (Relation of 1689).

At that time the Puritan stock was not unalloyed as is generally believed. As early as 1643 the Capuchin missionaries of Nova Scotia stated that the English would kinap every Frenchman they could catch and would sell them as slaves. And these Catholic settlers of Nova Scotia became thus in turn the progenitors of Puritan families. Moreover, the Puritans let their bigotry interfere with business so little that Governor Bradley in 1650 complained that the Puritan profiteers were the "cheefest supporters of the French" in Nova Scotia. And in 1707 Samuel Sewall published a pamphlet at Boston setting forth how Governor Dudley had sent his son to Canada to carry on an illicit trade with the Canadians under pretense of redeeming captives. As long as their economic interests were secured the Catholics were welcome to trade with them.

The Irish priest Lacy who visited in Boston in 1781 (p. 207) was the chaplain of the French hospital. He had come to Rhode Island with Rochambeau's auxiliary army in 1780, had visited Mrs. Greene, the wife of General Greene, in company with two French officers, in November, 1780, at her home in Coventry, R. I., when he had had to act as interpreter, went with the army to Virginia and returned with it to Boston in 1782 to embark for Europe. (Journal of Claude Blanchard. Albany, N. Y., 1876, pp. 80, 165.) The list of Catholic books in Harvard's library (p. 341) is incomplete; we have to add works by Bannez, Beda, Conradus, Feuarentius, Ferus and Curiel.

In view of the great mass of information such omissions are insignificant. We heartily congratulate the author on his *chef-d'oeuvre*.

JOHN M. LENHART, O.M.Cap.

CENTRAL-BLATT AND SOCIAL JUSTICE

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DER ACHTUNDVIERZIGER IM ROMAN.

DER jüngsterschienene Roman Ludwig Finckhs „Ein starkes Leben. Das Schicksal zwingt — die Treue entscheidet!“ verdient es, in jeder öffentlichen Bibliothek unseres Landes, die auch einem deutschen Leserkreise dient, aufgenommen zu werden. Das Buch handelt von Konrad Krez, Oberst und General im Bürgerkrieg, und nicht zuletzt deutsch-amerikanischer Dichter. Er war sicherlich einer der besten jener Deutschen, die infolge des Jahres 1848 in unser Land kamen.

Zu Beginn des Kapitels „Die Schnurrbärte“ charakterisiert Finckh diese Einwanderung historisch ganz richtig so:

„Es war ein ganzes Heer von Deutschen, die plötzlich herübergekommen waren, Hunderttausende, denen der Boden unter den Füßen zu heiss geworden war. Es war ein ungeheurer Aderlass gewesen für das alte Vaterland, und es war nicht das schlechteste Blut, das ihm da genommen war. Um ihrer Ideale willen waren sie vertrieben, Märtyrer ihres Glaubens; [richtiger ihrer Anschauungen]; sie waren vielfach gebildet und sie dachten, von hier aus die Welt wieder einmal umzustürzen.

„Freilich, ihre Groschen waren bald aufgezehrt. Amerika hatte wohl Platz für sie, Prärien und Gebirge, unerschlossen und unentdeckt — aber man musste sich diesen Platz erst erschaffen, verdienen, man musste arbeiten, noch mehr als drüben, und nicht bloss mit dem Munde.

„Man konnte die Deutschen wohl voneinander unterscheiden. Da waren die Alten, Erfahrenen, die schon viele Jahre im Lande sassen, die Grauen — sie kannten das amerikanische Leben und beherrschten es, sie waren keine Himmelsstürmer mehr, sie hielten auf gemessene Formen und trugen steife Hüte [die 48er trugen Heckershüte oder Stürmer genannte Kappen]. Und sie sahen mit Entrüstung auf die Neuankömmlinge herunter, die Grünen, die laute Reden hielten und auf den Tisch schlugen, wie sie es von Deutschland her gewöhnt waren. Man hiess sie die Schnurrbärte, weil sie zu meist Schnauzbärte trugen und von einem schneidigen Geist erfüllt waren. Sie gingen nicht in die Kirche und liebten ein gutes Glas Wein — und sie brachten das Blut in Bewegung.

„Zwischen ihnen standen die geborenen Amerikaner,

die Jänkis, aus englischem Blute stammend. Es war ihr indianischer Name, aus Anglais verstümmelt. — Sie hielten sich für die einzig echten Bewohner Amerikas, obwohl sie die Indianer vertrieben hatten — und blickten im Grunde mit Verachtung auf alle anderen. Sie waren nüchtern, praktischen Sinnes und tatkräftig. Ihre Unternehmungslust kannte keine Grenzen. Ihr Himmel — sie gingen sehr fleissig in die Kirche — hatte keine Rätsel und blauen Dünste, er war irdisch und verständlich, und er gab ihnen alles, was sie brauchten: die Ueberlegenheit in der rauhen Wirklichkeit.

„Was aber die Schnurrbärte verlangten, die Achtundvierziger — so nannte man sie — das war ihrer Anschauung fremd. Denn die wollten nichts mehr und nichts weniger als Amerika nach ihrem Sinn umbilden. Sie hatten es anders angetroffen, als sie es sich vorgestellt, und wenn sie Europa nicht umwälzen konnten, so wollten sie wenigstens Amerika verbessern. Die neue Welt war wohl anders als ihre alte, aber gut war sie auch noch nicht. Da war noch viel zu ändern und abzuschaffen.

„So wurde in den Jänkis wieder ein Gefühl rege, das schon beinahe eingeschummert und begraben war, der Hass des Menschen gegen den Menschen, den Eindringling, der Fremdenhass, und eine alte Partei, die schon am Verenden gewesen war, wachte wieder auf — die Fremdenfeinde.“

Auch Ludwig Finckh begeht wieder den Fehler, die Deutschstämmigen in unsrem Lande vor achtzig Jahren, in nur zwei Lager zu teilen, das der Grauen und der im Ganzen und Grossen liberalen kirchenfeindlichen Grünen. Er übersieht völlig die ebenso starken aus Katholiken, Lutheranern und anderen Kirchendeutschen bestehenden Gruppen der neu-eingewanderten Deutschen. Diese haben den Zorn der Nativisten nicht weniger herausgefordert als die Liberalen. So viel wir wissen, ist niemals eine Turnhalle niedergebrannt worden durch die Knownothings, noch ein deutscher Liberaler durch diese schwer verletzt oder gezwungen worden auf einem „Fenzriegel“ zu reiten. Beides geschah deutschen Priestern.

Wenn es unter den Liberalen jener Zeit einen Herrn Troll gegeben haben sollte, der in diesem Buche so kräftig auf Heinrich Heine losschlägt, so bildete er eine grosse Ausnahme. Im allgemeinen schwärmten diese Leute für Heine nicht minder als für Freiligrath. Auch möchten wir recht sehr bezweifeln, dass Krez ein Exemplar von Joseph Görres „Die deutschen Volksbücher“ und „Die Einsiedler-Zeitung“ besessen haben soll, wie Finckh berichtet. Görres wurde von den Achtundvierzigern nie genannt; ebenso wenig kannten sie aber auch Justus Möser und seine „Patriotischen Phantasien“ und Heinrich Riehl und dessen „Naturgeschichte des Deutschen Volkes.“ Sie huldigten eben in allem dem aufgeklärten Liberalismus und zwar in einseitigster Weise. Sie waren, wie Finckh selbst andeutet, Doktrinäre. Das ist ein Grund, weshalb sie das geistige und politische Leben unseres Landes so wenig zu befruchten vermochten.

Der bekannte protestantische Theologe und Publizist Reinhold Niebuhr machte vor fünf-undzwanzig Jahren den Deutsch-Amerikanern den Vorwurf, sie hätten nichts getan, der in Deutschland eingeführten Sozialpolitik (Arbeiterschutz, etc.) in unserem Lande Vorschub zu

leisten. Das Gleiche gilt von dem Versäumnis, auch der Raifeisenkasse hierzulande die Wege nicht gebahnt zu haben. Es blieb den kanadischen Franzosen vorbehalten, dies zu tun. Die Achtundvierziger waren, allgemein gesprochen, stehen geblieben; als Deutsche blieben sie was sie waren, als sie Abschied nahmen von der Heimat. Der Auswanderer nimmt nicht mehr Teil an der geistigen und kulturellen Entwicklung des alten Vaterlandes, das er verliess.

F. P. K.

BOTSCHAFT "AUS DER URHEIMAT DER MENSCHHEIT".

DER unsern Lesern bekannte Caritasdirektor Johannes Nar zu Augsburg veröffentlichte im verflossenen Herbst im Caritasverlag zu Freiburg i. Br. die kleine Schrift „Vom Caritaswirken der Seelsorge.“ Sie wurde bereits in 15,000 Exemplaren gedruckt und verbreitet und wir müssen gestehen, diese Caritasbotschaft verdient gelesen und gelebt zu werden. Auf jeder Seite, in jedem Kapitel, in jedem Paragraphen, in jeder Zeile stösst man auf Gedanken, die man sich einprägen und zu eigen machen möchte. Als Schriftleiter einer Zeitschrift fühlt man sich versucht, ja gedrängt, nicht nur einzelne Sätze und Paragraphen aus dem Büchelchen anzuführen, sondern sie abzudrucken.

Wir werden uns jedoch damit begnügen, einen einzigen Abschnitt aus dem Kapitel „Nächstenliebe aus Gottesliebe“ herzusetzen:

„Es geht eine Frage durch die Weltgeschichte: „Wo ist dein Bruder?“ Der Vater fragt beim Weltgericht: „Wo sind meine Kinder; was hast du meinen Kindern getan?“ Auch das Familiengesetz im Reiche Gottes wird total gehandhabt: Frömmigkeit muss Bruderliebe werden, oder sie ist tot. Sind fromme Menschen wirklich selten gütig, wie Faber meint? Dann fehlt etwas ganz Wesenhaftes in unserer Frömmigkeit. Wer mit dem Brudertum nicht ernst macht, gehört nicht zur Familie des himmlischen Vaters (Matth. 25, 31). Im „Vaterunser“ stehen die Aufgaben. Unsere Familienhaltung heisst Treue und Verantwortung (vgl. Ezech. 3, 18f.).“

Nun darf man nicht meinen, es handele sich hier um ein mit Mühe gefundenes Goldkorn aus Nars Schrift. Durchaus nicht. Man findet ebenso Treffliches auf jeder Seite dieses Breviers der Nächstenliebe. Obgleich das Buch vor allem für Seelsorger bestimmt ist, möchten wir es dennoch allen ernstdenkenden Laien nicht nur zur Lektüre sondern zum Gebrauch empfehlen. Denn auch die Laien geht an, was der Verfasser im Vorwort sagt:

„Je mehr Menschen gegen Christus angehen zu können glauben, desto mehr werden die Kinder Gottes und viele Kinder der Welt inne, dass nur von Christus her unaufhörlich etwas Neues in das Leben der Menschheit einströmt: das Liebesgebot und die Liebeskraft, die niemand auf der Welt aus sich geben kann. Millionen ist sie Botschaft aus der Urheimat der Menschheit.“

Bessere Kenntnis dieser Botschaft aber vermittelt uns Caritasdirektor Nars Schrift.

AUS CENTRAL VEREIN UND CENTRAL STELLE.

Wir feiern das Bonifatiusfest.

DIE christl. Lehre wurde den Deutschen nicht zuerst durch den hl. Bonifatius verkündet. Bereits vor dem Zusammenbruch des Römerreichs war das Christentum nach Deutschland gedrungen und vielerorts gab es Kirchen und Kapellen, die jedoch meistens zugrunde gingen, als die Germanen das von den Römern besetztgehaltene Gebiet verwüsteten. Der besondere Verdienst des hl. Bonifatius besteht darin, dass er den Deutschen nicht nur die christliche Lehre predigte, sondern zu gleicher Zeit den engen Anschluss an Rom herbeiführte. Dies macht ihn zum eigentlichen Apostel der Deutschen und zu einem Vorbilde, das allen Deutschen und deren Nachkommen selbst in fernen Landen besonders heute wieder die Wahrheit verkündet, die christliche Religion ist ohne engsten Anschluss an die Kirche nicht denkbar und muss verdorren, wo er mangelt. Deshalb besitzt jede in unsrem Lande abgehaltene Bonifatiusfeier eine eigene Bedeutung als Bekenntnis der von diesem Glaubensverkünder bewiesenen Gesinnung.

In Philadelphia waren am 4. Juni in der St. Ludwigs Kirche und Halle nicht weniger als zweitausend Männer versammelt zu Ehren des Apostels der Deutschen. Der Festprediger, Rev. Francis J. Litz, C.S.S.R., Pfarrer der St. Bonifatius Gemeinde in gleicher Stadt, betonte die Bedeutung des vom hl. Bonifatius ausgehenden Einflusses auch für unser Land, wo Millionen deutscher Katholiken so viel beigetragen haben zum Auf- und Ausbau der kathol. Kirche und zur Erhaltung der Religion.

Eine noch grössere Anzahl deutscher Katholiken beteiligte sich an der St. Bonifatiusfeier zu St. Paul, abgehalten in der Kathedrale jener Stadt. Wie in früheren Jahren, ging der kirchlichen Feier auch diesmal ein festlicher Umzug voraus, an dem sich die Schulkinder aller deutschen Pfarreien der Städte St. Paul und Minneapolis beteiligten. Die Festpredigt hielt der Erzbischof von St. Paul, der hochwst. Hr. John G. Murray. Hervorgehoben sei der Umstand, dass bei dieser Gelegenheit die prächtigen deutschen Kirchenlieder gesungen wurden. Man beabsichtigt das Bonifatiuskomitee zu einer ständigen Einrichtung zu machen.

Auch in Baltimore vernachlässigten die Mitglieder des C. V. es keineswegs, das Fest des hl. Bonifatius zu begehen. War es doch in dieser Stadt, an der Wiege des C. V., wo im Jahre 1910 der damalige Apost. Delegat, Kardinal Falconio, in der Hl. Kreuz Kirche zu Ehren des Apostels der Deutschen bei der feierlichen Pontifikalvesper amtierte. In der gleichen Kirche wurde nun in diesem Jahre am 11. Juni das Hochamt mit Festpredigt zur Erinnerung an den als Märtyrer für seinen Glauben gestorbenen Heiligen veranstaltet.

Auch sonst wurden hier und dort Bonifatiusfeiern abgehalten. Doch keine dieser Gelegenheiten war so eigenartig wie die zu North Plainfield, N. J., von dem Kreis-Deutscher-Mädchen, New York und Philadelphia, veranstaltete Gedächtnisfeier. Drei Bonifatiuswimpel empfangen bei dieser Gelegenheit die kirchliche Weihe, deren einer, angefertigt von den Mädchen des K-D-M New York, der Phila.-Gruppe zum steten Gedächtnis des festlichen Tages überreicht wurde. Der zweite und dritte Wimpel war von Freunden der Mädchen in Hohenzollern und Niedersachsen für die New Yorker-Gruppe gestiftet. Nach der Weihe, hielt hochw. Fr. Koenes, von Philadelphia, die Ansprache, in der er vor allem hinwies auf das leuchtende Vorbild religiöser Tugenden, das uns in der Gestalt des hl. Bonifatius so bedeutungsvoll entgegentritt. Redner legte seinen Zuhörerinnen auch den Besuch des deutschen Gottesdienstes ans Herz, indem er den Wert der Muttersprache für das religiöse Denken und Fühlen eines jeden betonte. Dafür sei Hrn. Pfarrer Koenes auch an dieser Stelle gedankt, weiss man doch aus Erfahrung, dass mit der Muttersprache auch die Religion nur zu oft die Lebenskraft verliert, selbst wenn sie nicht völlig verdorrt.

Vom C. V. sollte wiederum die Anregung ausgehen, alljährlich das Fest des hl. Bonifatius in C. V. Kreisen zu begehen. Wo grössere Feiern ausgeschlossen erscheinen, sollten einzelne Vereine das Fest feiern, und zwar unter Betonung des Grundsatzes „Treu zur Kirche und Papst!“ Wir gehen bösen Zeiten entgegen und über kurz oder lang werden die Katholiken auch unseres Landes neuen Angriffen ausgesetzt sein, weil sie „römisch“ sind. Daher gilt es heute bereits die Gesinnung des hl. Bonifatius zu pflegen.

Die Greuel der Verwüstung.

ALLE von den apokalyptischen Reitern verbreiteten Greuel erlebt das arme chinesische Volk nun am eigenen Leibe. Die Presse unseres Landes begnügt sich damit, die Schuld an allem Elend, das China erfährt, auf die Japaner zu wälzen. Das nützt dem geplagten Volke natürlich nicht; nur die Caritas vermag zu trösten und Hilfe zu bringen. Folgende Mitteilungen aus dem Schreiben des Franziskaners Ambrose Buckmann vom 10. Mai an die C. St. beweisen zur Genüge wie dringend notwendig es wäre, dem chinesischen Volke Liebe zu erweisen:

„Die Not hier wird von Tag zu Tag schlimmer und für die arme Landbevölkerung unerträglich. Eine Hungersnot ist schon da. Die Räuber haben durch ihr Vergeuden und Erpressen wirklich den Leuten alles genommen. Heroin haben die Herren geraucht und Opium. Dabei ging aber das wenige Besitztum der bedrückten, machtlosen Landbevölkerung drauf. Ständig kamen neue Geldforderungen. Und das Volk musste bluten. Manche Räubertrupps haben an einem Tage für 1000

Dollar Heroin geraucht, und solcher Trupps gab und gibt es in Menge. Wie kann da ein Volk bestehen? Wer chinesische Verhältnisse kennt, der weiss, was solche Zahlen hier bedeuten. Was ein Arbeiter in drei Monaten schwerer Arbeit sich verdient, das hat ein Halunke an einem Tage in Heroinrauch verwandelt. Und das Geld, es muss geliefert werden, sonst erscheint man mit Waffengewalt und erpresst, was man haben will. Doch das ist nicht das einzige Kreuz.

„Im Vorjahre waren durch grosse Unwetter weite Strecken Landes unter Wasser gesetzt worden, und die Ernte wurde vollständig zerstört. In meinem Orte stand das Wasser vor der Kirche; trockenen Fusses konnte man zum Tore nicht hinaus. Wie es hier war, so war es auch in verschiedenen Orten meines Missionsgebietes. Ein trauriger Anblick. Und die Not?! Der Bettler gibt es genug, und die Kirche soll immer und überall helfen. Säuglinge von hungernden Müttern bringt man mir, Kinder wünscht man in der Kirche unterzubringen. Doch die grosse Frage bleibt die: Wovon soll ich das Brot kaufen für so viele Mäuler? Es ist für uns Missionare eine schwere Lage. Helfen wollen und nicht helfen können. Die Not steht erschreckend vor einem und man muss mit den Achseln zucken und sagen, es geht nicht. Wer das einmal selber erlebt, innerlichst erlebt, der versteht auch, welch schweres Kreuz der Verantwortung der Herrgott auf unsere Schultern gelegt hat.“ So der Bericht.

Durch die Vermittelung der Missionare ist es uns glücklicherweise möglich, selbst im fernen China Werke der Nächstenliebe auszuführen. Auf dem Wege der Caritas wird auch die Bekehrung vieler Chinesen erreicht werden. Die meisten Missionare stimmen darüber ein, dass z. Zt. die Ernte reif sei für die Schnitter. Pater Ambrose Buckmann, O.F.M., schreibt uns darüber:

„Auch in den mir unterstellten Gebieten ist ein reger Fortschritt zu verzeichnen. Mehrere Tausend Neuchristen bereiten sich auf die hl. Taufe vor. Und zwar sind es nicht einzelne Familien, in verschiedenen Dörfern. Fast ganze Dörfer haben sich geschlossen gemeldet oder doch wenigstens etliche vollzählige Familien, die sich schon wegen der Zahl gegen die Heiden durchsetzen können. So sind in Gebieten, die früher einfach Brachfeld der Kirche waren, in denen man keinen Vorstoss machen konnte, plötzlich Gnadenregen herniedergeströmt und haben solche Gebiete zu fruchtbarem Ackerfelde Gottes gewandelt. In einem Gebiete, in dem ich als erster Missionar nur für kurze Zeit gewirkt habe, das ich wegen Priestermangel und wegen der geringen Zahl an Christen verlassen musste, haben sich mehrere Tausend Neuchristen gemeldet. Was früher unter normalen Verhältnissen nicht möglich war, das wurde der göttlichen Gnade ein Leichtes in schwerer Zeit der Not. Auch hier in meiner nächsten Nachbarschaft sind Leute, die sich früher gesträubt und für uns nichts als Verachtung und Geringschätzung hatten, plötzlich wie umgewandelt. Jeden freien Augenblick benutzen sie, um einzudringen in den Schatz der hl. Kirche und ihrer Lehre. Darum Dank der göttlichen Vorsehung und auch Ihnen für die liebende Hilfe, mit der Sie uns beistehen.“

Die Habsucht ist kein Fehler des Geldes, das ein Gut ist, die Ausschweifung kein Fehler des Leibes, der ein Gut ist, Prahlucht kein Fehler des Ruhmes, Hochmut kein Fehler der Macht — sondern in all dem liegt der Fehler bei denen, die solcher Güter in verkehrter Weise, mit Hintansetzung des Höheren sich bedienen.

Augustinus (Aus: Karrer, Augustinus.
Das religiöse Leben).

Jubiläen.

INFOLGE der europäischen Ereignisse der letzten 25 Jahre haben sich die Deutsch-Amerikaner so einschüchtern lassen, dass sie darüber selbst die grossen Dienste, die sie unserm Lande geleistet haben, vergessen oder nicht zu erwähnen wagen. Während z. B. seit zehn Jahren jeder Maulwurfshügel in der Geschichte unseres Landes mit einer Erinnerungsbriefmarke gefeiert wird, vernachlässigte das Generalpostamt zu Washington eine Marke zur Feier der Gründung von Germantown im Jahre 1683 auszugeben. Und doch war dieses Ereignis von jedem Standpunkte aus betrachtet in weit höherem Masse einer Erinnerungsmarke wert, als z. B. die Einführung des Baseball-Spiels vor hundert Jahren. Gerügt wurde dies von keiner Seite, obgleich man sich auf den Dichter Whittier hätte berufen können. Er besingt die Ankunft der Deutschen auf dem Schiffe „Concord“ und spricht von ihnen als „die deutschen Pilgerväter.“

Wenn nun irgend jemand in den letzten Jahren dazu beigetragen hat, die Katholiken deutscher Abstammung in unserm Lande mit dem Bewusstsein dessen zu erfüllen, was sie und ihre Vorfahren für Amerika geleistet haben, so ist es der „newcomer“ hochw. P. Georg Timpe, P.S.M. Bald nach seiner Ankunft hierzulande bereits begann Rev. P. Timpe sich mit der Geschichte der deutschstämmigen Katholiken zu beschäftigen und bald darauf erschienen Aufsätze aus seiner Feder und zuletzt grössere Monographien, welche die Ergebnisse seiner Nachforschungen bekanntgaben und zwar vor allem auch in Deutschland. Deutschland hat sich ja lange kaum um seine „verlorenen Söhne“ aus der Auswanderungszeit bekümmert. Wenn man heute drüben anfängt zu begreifen, welche gewaltige Kulturarbeit die deutschen Pioniere hier in Amerika geleistet haben, so hat P. Timpe seinen reichlichen Teil zu diesem Verständnis beigetragen. Und zwar unter schwierigen Verhältnissen, weil man es ihm nicht immer leicht machte, seine historischen Studien zu verfolgen.

Soeben beschloss Rev. P. Timpe das vierzigste Jahr seines Priestertums; es waren arbeitsreiche Jahrzehnte, deren nicht wenige er als Feldkaplan in Polen, Rumänien und Russland verbrachte. Zum Schluss wurde er noch in Kieff als Gefangener zurückgehalten von den Bolschewiken. Ausführliche Mitteilungen über das ergebnisvolle Leben des Jubilars, der die Gelegenheit mit einem festlichen Hochamt in der Kapelle der National School of Social Service in Washington beging, enthält die Schrift des Dr. Hermann della Valle, „Auswanderung von Welt- und Ordensgeistlichen etc“ (Berlin, 1938). Zur Zeit ist hochw. P. Timpe Vorsteher des Studienhauses der Palottiner an der Kathol. Universität zu Washington.

MISZELLEN.

DER ungarische Pressapostel, P. Bangha, S.J., schrieb einmal:

„Eines scheint uns gewiss: Die Planlosigkeit und vielfach zutage tretende Ratlosigkeit der katholischen Arbeit, das ewige Hin- und Hertappen, die Zersplitterung so vieler edlen Kräfte und so vielen guten Willens muss ein Ende finden. Hiefür ist hingebendes Studium und theoretische Abklärung der einschlägigen praktischen Fragen allererste Bedingung.“

In der im *Sendboten des göttl. Herzens Jesu* (Cincinnati) veröffentlichten Besprechung der Broschüre „The Stewardship of Property,“ von Rev. J. A. Higgins, S.M., heisst es u. a., das Schriftchen sei „sehr zeitgemäss, weil falsche Anschauungen über den Privatbesitz weiterverbreitet und Mitschuld sind an der Not der Besitzlosen.“

Leider vermögen wir nicht zu behaupten, die Nachfrage aus C. V. Kreisen nach dieser „sehr nützlichen Schrift“ sei bisher eine lebhaft gewese. Alles klagt über unhaltbare Zustände, alles ruft laut nach Reformen, als ob diese fertig vom Himmel fallen und nicht von den Menschen unter Opfern aller Art herbeigeführt werden müssen. Man soll doch nicht vergessen, dass hinter segensreichen Taten gesunde Grundsätze stehen müssen. Ohne diese keine wahren, dauernden Reformen.

Es ist leicht begreiflich, dass deutsche, in Missionsländern lebende Missionare und Missionarinnen in ihrer Muttersprache veröffentlichte Zeitschriften etc. zu erhalten wünschen. Auch diesem Bedürfnis kommt die C. St. entgegen. Ihrerseits unterlassen es die Empfänger unserer Zeitschriftenpakete nicht, sich anerkennend über die ihnen geleisteten Dienste auszusprechen. So schrieb eine Schwester aus Spanisch Honduras:

„Im Namen aller Schwestern möchte ich Ihnen herzlichst danken für die grosse Freude, die Sie uns mit dem Familienblatt und den Kalendern bereitet haben. Ist man am Ende angelangt, so geht es wieder vor vorne an. Dergleichen gibt es ja hier gar nicht.“

Insgesamt wurden in unserm Geschäftsjahr 1937-38 4610 Zeitschriften an Missionare versandt.

Das ist das vierte und höchste Gebot der Arbeiterseelsorge: den Glauben, die Hoffnung und die Liebe triumphieren lassen über den Unglauben und die Verzweiflung und den Hass; den Arbeiter an Freundeshand in die Gnadensphäre der Religion, an die Trost- und Kraftquellen seiner Kirche führen und ihn dem Gottmenschen in die Arme legen. Wer ihn herausreisst aus diesen Zweifel und den Hass; den Arbeiter an Nazareth schürt, sollte nicht von Liebe zu den Arbeitern reden.

MICHAEL, CARDINAL FAULHABER